
Electricity  

and the

.....Resurrection

or

The Soul and Science

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ELECTRICITY
AND THE
RESURRECTION

OR

The Soul and Science

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ELECTRICITY AND THE RESURRECTION.

CHAPTER I.

A SYNOPSIS.

Dreams—Intuitions—Personal magnetism—We are bits of God—Resurrection is not immortality—Definition of soul—Ethereal substance—Reflex powers of morals—Soul is primal—The luminiferous ether is the body of God—Electricity is the motion of ether—The ethereal body is the spiritual body—Matter and mind connate and inseparable—Will force is material force—The soul is an organism—Copula of the resurrection.

When we awake from holy dreams and there are yet lingering with us their fragrance, delightful music that never was heard, inspiring poetry that never was written, and angelic companions who for the time cheered and consoled us, we are loath to return from those rapt illusions to unwelcome earth, wondering in disappointment and longing if they were parts of a permanent nature, and whether they show us that the soul when unshackled of the body may immediately take wings to other realms and finally walk in groves of

complete rest and peace. Do the visions of dying saints, of those who have returned from the gates of death, or of babes who "see something" point us onward to another land? If we patiently follow out this common experience, aided by science, shall we some day find a rational assurance of its reality and continuance? Let us make use of what we really know to solve this supremest problem for ourselves, for the wayfaring man and woman, and, too, for the people of mammon and satiety.

Now, more than ever, the question is before the matter of fact world. "If a man die shall he live again?" We hear it upon the streets and see it in the daily newspapers. The pulpit is gradually losing its influence because of its perpetual and unchanging demands upon blind credulity; and plain people are asking: "Do science and reason cast a ray beyond the grave?" Let us see if by common sense we can get a clue to Paul's "spiritual *body*" within us that is a thing apart from the physical body, is of ultimate ethereal matter and therefore indestructible in its essence, and is kept together and pushed forward by the conserving forces of Love, Hope and Moral Purity.

We will not speak of Immortality, because that is too great a subject for the finite mind to grasp, but we will speak of the Resurrection from this changing, earthly condition into one of security, permanence and happiness. Along the paths of Eternity, under the highest states of blessedness, we have a vague in-

stinct that we might get tired of it all. But this earth does not tire all of us, and just as we are fit to live we die; so we want another chance.

We say soul is matter, a refined and ethereal matter that thinks, and by reason of that matter being homogeneous, simple and ultimate, exists onward when it escapes the body. The universal luminiferous ether is the conscious God. Our souls are detached bits of that essence, from and in the first protoplasm-in-embryo, up. As matter and cohesion are eternal, so too are ether and mind.

We must also start with the assumption that the universe is composed of mind and matter as two separate and distinct qualities, conditions or things, antithetical in character, although inseparably united. There can be no mind without matter and no matter without mind. How they are united we need never inquire, for we can never find out any more than we can find out how matter attracts. We shall waste no time in trying to learn what matter is, but will regard it as we commonly understand it; i. e., as a realism adapted to our physical senses and the opposite of mind. Ether is the body of our minds, as the cosmic universal ether is the body of God. If the ether is imperishable, then the soul is imperishable, and its continuity is an easy result of will power and moral fitness. Let us study phenomena and see.

The main proposition here will be, necessarily, often repeated, like a student's reviews, to keep it in mind through all the analyses of various phenomena. We have taken the position that mind cannot exist but *with* something *else* that is not mind, in the future state as here.

"There is nothing but substance and its modes of motion."—Spinoza.

From this text we proceed. I think, therefore I exist. To think, there must be something else beside the thought to do the thinking. We cannot conceive of a thought existing alone—by itself. It must have a *location* and that location implies that it is a spatial thing of length, breadth and thickness, and has form and substance in the disembodied state as well as here. So there can be no mind without some *other* thing for it to be hitched to. That other thing is material substance. But what kind of substance?

Assuming with all religious cults that there is a God who made and is now controlling the universe, the human mind cannot comprehend Him as a vacuum, as an unsubstantial thing, as a consciousness that is absolutely unconnected with any kind of substance. And assuming, too, that we are to live after death as spirits, we can form no idea that those spirits will be mere floating or abstract dreams without space-qualities, without form, features or surroundings. *If God and our spirits are substance, then they relate to*

and persist with all other substances in the universe, and are subjects of science and of rational proof.

By this word substance we mean some kind of matter, thinner than the lightest gas, unatomized. Although we cannot know what matter is, or how the atom is put together from the ether, we know that it is not consciousness, but rather is that class of outward appearances like wood, stone, flesh, gas, etc. Some will say we cannot prove the real separate existence of matter. Well, we will go ahead as we commonly understand matter to be, according to universal instinct. We will suppose that mind and matter are two separate qualities *united* as the human soul.

Now, it is pretty well settled that there is pervading the universe a subtile substance called the Ether. This is supposed to be the parent of all physical matter. This ether has the omnipresence of God. It, or something like it, is probably the immediate body of God *per se*, without any figure of speech. Why should not God have a body as well as man? Why may not the one cosmic mass of ether be the one personal God, just as well as the one mass of flesh can be the one intelligent man? By regarding the universe as a material entity, why may not the spirit of God be immanent in that, just the same as intelligence is immanent in the atoms of carbon, hydrogen, oxygen, nitrogen and sulphur, all of which are but the results of ether and compose the temple of the Holy Ghost,

i. e., man's body? "And God created man in his own image," that is, the ethereal soul of man, the fleshy body being of no more permanence or fixity than a thistledown or jet of water. We can illustrate the durability of the soul-substance in this way: The motion of the ether is electricity. The minute segment of an electric car pulley conducts a material force that will crash tons of iron through the streets, which material force is none other than the direct and immediate presence of the body and the soul of Almighty God. To move a ponderous thing requires a ponderous thing to be the mover. The whirling of the ether—God's body—by the will of God, as a man whirls his own body, forms the atoms, as the whirl of wind or water makes the powerful whirlpool or cyclone; and the mutual bombardment of these atoms by the direct will of God makes physical matter by molecules. ("An atom is a clot of ether."—*Prof. J. S. McKay*.) And the clot is only the motion of the ether by the indwelling will of God. Of this cosmic ether our souls were made. Therefore, the substance of the soul is like that of God's, imperishable, non-atomic, immortal. We are detached particles of God. Our physical bodies finally dissolve in spite of the will because they are atomic and molecular; but were they ethereal and ultimate, we could make them live on as long as it would be our pleasure. The soul is an ethereal, non-atomic organism, perfectly related to an unchanging ethereal environment, and maintains its ethereal body by choice.

Even with the tendency of the earthly body to dispersion, the will power keeps it together to the limit of its natural composition, the same as the will of God keeps the atoms together.

When the fiery earth cooled off, God's enveloping will, in the oxygen and sunshine, detached itself into various living organisms in the thin surface crust, the fittest of which detachments survive the changes of matter as God survives. This is all there is about creation, organic life and the resurrection.

X The ether penetrates all physical matter between the atoms, as water penetrates a sponge or flows through cracked ice, the water and the ice being one thing in different conditions of chemical stress, the same as ether and matter are one thing in different stress. Thus a steel rapier would penetrate a ghost only in appearance; the more solid ether of the ghost would really penetrate between the atoms of the steel rapier. So the soul being invulnerable to all physical conditions and attacks, lives on by its own desire and the inherent inertia of the ego. It does not dissolve back into God's substance *because it has personal self-love* and His permission to live as one of His angels so long as it does not destroy itself from within by vice and sin. All that a soul needs for resurrection is a good moral constitution of hope, love, purity, integrity, justice, which qualities by their nature give the soul-body a *reflex propulsion* across the coma of death, the

same as we, by predetermination, can awaken ourselves at any fixed time out of sleep.

"Immortality is a fact in man's nature."—Theo. Parker.

The ether, or electricity, being such a mighty force as to crush and dissipate physical matter, is substantial enough to form and maintain a spiritual or ethereal body in the future life, and this without any violence to physiological analogy. Man, to be annihilated with his fleshly body, would be an unfinished work. The recognition of the Ether as the future realm of humanity, opens up a scope and liberty of soul as much above our present enthrallment as the free and resplendent butterfly is above the helpless, earth-bound grub it once was.

"There fields of light and liquid ether flow,
Purged from pond'rous dregs of earth below."
—John Dryden.

Let us gradually adapt the understanding to a material substance and force that is not atomic. A horse-shoe magnet will pass physical force undiminished through a thick plate of glass and attract a piece of iron on the other side. What is the substance of that *penetrating* physical force? There is no physical force except from physical substance. Force must have some real thing back of it. Is it a stream or whirl of

iron-ether from and of the magnet, passing through the glass, or is it a corkscrew whirl of *intervening* matter without any substance leaving the magnet? So can electricity pass through glass or a stone wall without any wire or apparent conductor and produce a light or other physical phenomena on the other side. A person holding an iron bar, without friction, magnetizes the bar so that it will impart separated magnetism to other bars and to iron filings. What is this force or animal magnetism? Is it mere animal vitality alone passing into the bar, or is it a part of the will and soul? Are they different substances or are they one substance? The scientists tell us that magnetism and electricity are a "mode of motion." Mode of motion of what? The magnet has no motion while it attracts; the trolley wire has no motion while it gives motion. We have noticed that the approach of another person is heralded by some occult objective influence. What is that invisible stream of force, substance, or mode of contact that precedes us? Is it a transit, emission or detachment of our mind-substance, or is it a mode of motion of our souls upon intervening substance? May it not be mere bodily radiation? Our minds are all connected by this universal ethereal medium. Through it shall we ever, when distant from one another, practically connect by our finer development, without wire or physical appliance? Are we all the time in electric or spiritual touch but too dull to feel it? From such simple, natural and related

facts may yet evolve new systems of psychology and of religious and social philosophy.

"I believe it is possible for people hundreds of miles apart to signal to one another without wires. Between you and the person there must be a common feeling. It most frequently makes itself felt in the hour of trouble and is often a call for help. The correspondence here is between heart and heart, and the medium through which the message passes is love."—Dr. Dwight Hillis.

All mental action is the action of matter, but not necessarily of brain matter. It is of an ethereal matter that is within but separate and discrete from brain, flesh and blood. There is within us, as we shall see, an electrical or ethereal body, independent of and controlling the animal body. Materialism is reversed; the body is the product and agent of the soul, and not its origin.

The intent of this essay is to popularize, by simple scientific analogy, from facts which everybody can become familiar with, the theory that the soul is a self-continuing material entity, not an abstract consciousness; that it operates beyond the body, dominates the body and is, like all substance or material element, indistructible, immortal and a part of science.

"For of the soul the body form doth take,
For soul is form and doth the body make."

—Spenser.

Many things are inserted here as intuitions, or analogies, as a natural outcome of a mind's harmony with nature. The animal instantly at birth knows how to feed and protect itself, and afterwards its progeny, without teaching. This is by intuition, which is an inherited knowledge or direct inspiration from God.

"The actual discoveries of science render everything credible that can be proved to come within the compass of analogy."—Dr. Isaac Taylor.

The corroborative quotations herein were found, in every instance, after their contexts were penned for this work, and are used to lend force to the present argument. If the author is an enthusiast he has found himself in good company. Many disconnected people concurring are likely to be on the right road. In the middle of the ocean one morning, under a narrow dome of mist, several officers of a ship were with sextants peering in different directions for the sun. None could determine where it was, but they struck an average of their conjectures, guided the ship by that, and in the afternoon when the surrounding vapor was dispelled they found that the course taken was correct.

"We are surer we see a star when we know that others see it also."—Henry George.

Most of the world believe that what they cannot see cannot be. Men say that they will not believe that

which they cannot *know*, yet they believe they know their own children. In the realm of psychology we must look whither our intellectual parallaxes point. Even in physical discovery with microscope, telescope, measure and crucible, we do not always agree as to what is sensibly right before us without long, painstaking and mutual effort. The mind as well as the eye has to be trained to recognize very apparent things. The eyes of the blind suddenly restored to perfection cannot see without gradual practice.

In the New York City of desert pavement, thundering, grinding, gritty, soulless, one tiny green oat-sprout in a curbstone joint showed that the living God was even there. Along those streets rushed a mass of humanity fighting hard for a livelihood, with as little concern for spiritual philosophy as brutes. What for honor care the thousands of those daughters of Eve, from basement and garret, hurrying along poorly clad, sandwich and dime novel in hand, to their sweat-shops and task masters, or to worse where they can find a warm heart though in the guise of sin? What for honesty care those desperate men and boys? They tell us these moral sentiments will do to put into books, but they are not a part of practical life. A new garment, a square meal, a theater ticket, a horse race, a ball game, are to them the first blessings. Any stray word of inspiration coming to their ears is scoffed at, and society is to blame more than they. But might not some plain and secular reasoning as to the natural

science of a future life, the science of a proud and immortal soul in each of them, and of a surrounding God demonstrated as near to them, be dropped like that oat seed into some crevice of their sterile hearts, to become a sprout of living hope, to show them that God is even there, and that Elysian fields are waiting for even them?

And in the more pretentious grades of society there is the same blank indifference and ignorance as to the essence of the soul. King, judge, scientist, broker, society man, mechanic, laborer, scholar, dilettante—all are Ptolemaic as to the beyond. Some, from early influences, vaguely believe that they have a soul, but they stop there and are content, like Cæsar and Cicero, that the earth is flat. We have as narrow a Mediterranean world spiritually as the ancients did geographically.

When we assert that soul is a separate and immortal substance we do not expect it to be believed all of a sudden. The world moves slowly. Conviction is a growth. Even true logic and facts are not readily persuasive. "With what *body* do they come?" is a question that theologians must answer in the concrete if they expect to arrest increasing agnosticism. The world is becoming too materialistic and sharp for ipse-dixits, mysticism and supernaturalism. If the resurrected dead come with a body at all it can be demonstrated as a natural fact. There is no other way to

make good the mansions in the skies, the New Jerusalem, Beulah Land and all the rest of Christian metaphor. The world is showing more and more that pulpiteers must come down to science. The common mind will always refuse to take hold of a mere sentiment future or a metaphysical soul. The "spiritual body" of St. Paul's discovery is the vital core or focus of Christianity, and its rationale must be expounded before his revelation will be accepted.

By this argument we may not quite demonstrate immortality, but we can detect some light ahead—where the sun is. The theory of a conscious soul corporeity, of ether or some other substance that is remotely related to physical matter, and which is the body of God, will revolutionize society, will produce a new religion, if by some pat formula or popular treatment it can be forced through the opaque shuck and shell of materialism that envelops us.

It is not necessary to state that this book is not written for scholars; it is for men and women at work at the bench, in the street, on the farms, or those maniac brokers who would appear like convicts if their clothing were as streaked as their souls. Simple language and illustration, as well as repetition in new dress, will suit the plain people and lift them out of their abstract idealism on the one hand or gross materialism on the other.

The Roman masters of the world might have known that the world was round if they had only studied the sphericity of the raindrops and carried their figuring beyond the dip of their sails upon the Mediterranean. But later men who did so were put into jail. And we, if we put wings to analogy, may yet find the soul and its resurrection demonstrable from our present bodies, as we might count upon the butterfly, before ever seeing one, by reading the inside of the caterpillar—watching the progressive development of the pupa.

“From this inert mass shall suddenly spring, like well clad Minerva from the head of Jove, a creature with no apparent kinship either with the case that enwrapped it or the lowly worm that preceded the chrysalis, a creature with soft elastic body as the air in which it floats, with spreading feelers and broad spreading wings, clothed with jeweled dust and silken hair which reflect the colors of the rainbow and in their delicate combinations defy the painter’s palette.”—Scudder (*Butterflies*.)

“The grub contains the whole of the future butterfly, not by generation but by development.”—Grindon.

We cannot conceive of the extinction of sentience, which is a basilar quality of the universe. Wherever there is the ether, which is the body of God, there is sentience. We plume ourselves too grandly and conceitedly upon our poor little physical combination of hydrogen, oxygen, carbon, phosphorus, sulphur, etc.; but there are in the universe plenty of good or-

ganizations with all that left out. Break a magnet into pieces, and each piece will remain a distinct and polarized magnet. Pulverize it, and each particle of its dust remains a perfect magnet. Reduce it to atoms, and each atom will be a magnet. Reduce it to ether and the attraction and life are still there. So it is with soul substance. The ether cannot be destroyed, and mind co-exists within and of it the same as its attraction does.

Various philosophers have tried to prove immortality, the most rational of them linking the mental ego with "*A fine-material vehicle which is its immediate sensorium in this world and the seat of its recollections in the next.*" (Ency. Britannica.) But some have made confusion by calling this ethereal vehicle of the mind an *immaterial* substance, deeming the word immaterial to mean simply *not physical*, or "whatever is not cognizable by the physical senses." Now add to the above mentioned theory of a "fine material vehicle" the new theory of the persistence of matter, ether and electricity, and also the persistence of mind and morals, and the theory that the whole universe has been made out of one fine homogeneous element, unparticled and unatomic, then we can easily understand the theory that the soul substance is existent before and after bodily life in the sense that the essence of the soul is identical with the body and substance of the ever-living God, of whom we are scintillations.

If we are to live after this fleshly career it will be only by the law of connected cause and effect, and there is that within us *now* which scientifically predicates it. The ancients were wise, dominant and great like ourselves, but their notion of the earth beyond a few weeks, march or sail was as confined as our spiritual fancies now are of what is beyond the grave. Let us boldly pass the Pillars of Hercules out into the mysterious ocean of the soul world and discover, beyond, the real and glowing continent of Hope for mankind.

CHAPTER II.

THE SUBSTANCE OF THE SOUL.

God and soul are not supernatural—Mental dynamics—Positive and passive people—Napoleon and Pitt—Personal radiation—Soul, mind and spirit synonymous—Will power is a material power—Powers of command—Free agency—Governing children—Political power—Vibratory laws—Hypnotism, fluidic and suggestive.

Many social and personal phenomena show the spiritual *body*; they convince us that the mind has a direct, dynamic and material power over other minds, inducing its conditions, character and desires, suffusing and impressing them by both voluntary and involuntary force, without speech, sign or any bodily or physical media whatever; that the will force of man is an independent and substantial force, and that its laws and methods of action are like those of physical forces. Mental conditions and characteristics are infectious like diseases, or are vibratory like light, heat and magnetism. They have a mechanical action aside from moral or logical influence. Whether that dynamic force of one mind upon another is an emission of its substance, or is a vibration or mode of motion upon the *intervening* ether, will be discussed later.

"It is certainly agreeable to reason to believe that there are some slight effluxions from spirit to spirit where men are in each other's presence, the same as from body to body."—Lord Bacon.

"Quite ordinary phenomena seem to indicate that the will of an individual does at times affect the ether or nerve atmosphere about him."—Hyland C. Kirk.

"And I experienced that extraordinary emotion which, like the magnetic fluid, surrounds extraordinary destinies."—George Sands.

Napoleon radiated his spirit upon his armies and the world as directly as any physical effect is produced, and without the aid of the ordinary sensible media. There had been poured into his organism from the sources of space, independent of heredity, a quantity of soul force that was as phenomenal as any physical fact. Outward nature supplied him, contemporaneously and directly.

"The seed of genius falls directly from God's hand."—Gen. Lew Wallace.

Some thinkers have attributed this involuntary and magical personal influence to mere bodily causes, such as tone of voice, look of the eye, or self-confidence or an overbearing manner. The materialists believe mind to be only the result of the molecular motion of physical matter in the body, and they endeavor to account for many of the so-called mesmeric, telepathic

and clairvoyant phenomena wholly by physical law, or by a joint action of mind or body upon the etheric medium that exists everywhere, connecting us all. While we incline to believe that the mind or soul is an organized body, super-physical, and has a direct effect upon other minds by laws wholly psychic or separate from physical law, involving in no degree the mediumship of physical or animal matter, yet if the body were incidentally brought in part into the relationship of a medium of transmission, there still is a central and independent origin of psychic power, a fountainhead or a seat of will, an interior soul-body that is as independent of the animal body as a man is independent of his house, or as a foetus becomes independent of its parent, or as a snail is of its shell. The will and soul-body may be utterly free of, and yet be temporarily allied to, a physical body, and be influenced or reacted upon thereby, automatically when not under its own free volition and judgment. Bodily appetites, which are blind, temporal and without will, may sometimes overcome a weak and ignorant soul-will, but the latter is eternal and may dominate when it maintains its own most secret delicate poise upon its own throne.

Men's characters and wills are strong precisely like their bodies, not morally but substantially and physically, as one electric or air current is stronger than another. It takes quantity and fibre of muscle

to make physical strength; so it requires *quantity* of soul-substance to make strength of soul and will. There is the same difference between the density and fibre of souls that there is between the density and fibre of basswood and hickory, pewter and steel, or gold and brass. The exercise of authority requires material strength of will, using "material" in its common meaning, not moral or intellectual strength. To command, where moral force is of no avail and interests are not a moving consideration, one needs volume of soul-substance, the same as in physical force. Muscular force can only be exerted by will force. Will-ing is not material, but it is *associated naturally* with ether that is material, as cohesion is associated with matter. Intellect and morals are not alone sufficient for power over other men. A human being's character works out from him involuntarily and mechanically, as a stove gives out heat. If a man be not pure gold no building up will give him the value of gold; if he be not steel no whetting will make him cut; if he be bad no art will conceal his badness; if he be good his goodness will be felt without effort. All soul conditions radiate themselves involuntarily as a flower does its fragrance or a lamp its light or magnet its force.

"If a teacher has an opinion that he wishes to conceal, his pupils will become as fully indoctrinated into that as into any which he publishes. If you would not be known as doing a thing, never do it."—Emerson.

"Curse not the king, no, not in thy thought; and curse not the rich in thy bed chamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter."—Ecc. 10, 20.

The soul cannot conceal any more than the sun can. No lie was ever fully believed. Nor can ambition backed by energy and courage supply a want of inborn power. Dearth of natural pride, of gravity or dignity cannot be made up by affectation. Human beings pass on sight as coins do, for their intrinsic worth, although dull people are deceived by manners. A little man soulfully cannot be a big man no matter how hard he tries, any more than brass can feel itself to be gold. A babbling brook, however clear, active or ambitious, cannot be a Niagara. We can emit no tone but just in correspondence to our metal.

PHYSICAL AND MENTAL VIBRATIONS ANALOGOUS.

The vibratory principles now discovered in physics are so fine that they become an analogy by means of which we can understand those mental or cerebral vibrations or distinct psychic influences. The most prodigious physical effects are wrought by vibratory laws that are entirely unobservable to our senses, as much so as this assumed mental vibration. It is only imperceptible and inconceivably gentle vibrations from the sun that transform icy dead winter into vernal

beauty and life; and while they do not influence the wing of the tiniest insect, they dislodge icebergs. Physicists tell us that eight billions of waves are required to produce the color of violet. Cut through a little telephonic wire and look at the end or along its surface with the most powerful microscope and it will not reveal the molecular motion (if there is any such motion) of conveying orchestral sounds or prodigious motor power. When we familiarize ourselves with the most attenuated condition of matter with the atomic theory, the wave philosophy of light, heat, sound, ether, wireless telegraphy, etc., these things will aid us in realizing the subtle potency of this mind wave. In Professor Youman's Chemistry we find the following facts: An ounce of gold may be divided by mechanical means into four hundred and thirty-two billion parts, each of which will contain all of the qualities of the largest mass of that metal, and can be seen. Platinum wire may be drawn out so fine that it would take two hundred and fifty strands to be as thick as a filament of raw silk. A spider's thread is composed of six thousand filaments. On a drop of musk deer's blood, suspended on the point of a needle, there are proven to be one hundred and twenty millions of discs. Professor Norton has divided color waves into sixty thousand to an inch, and their motions seven hundred and two trillions per second. It has been written that the duration of an electric spark is less than the millionth part of a second. A galvanic battery, no larger

than a lady's thimble, will telegraph under the ocean to another continent. The nerve fluid courses through wires that are too fine to be seen by the unaided eye. A whisper by means of flowing ether (electricity) can be heard a thousand miles away. Now by comparisons like these need we limit the distance of the brain's magnetic power or the susceptibility of the mind through etheric waves?

"It is possible that these higher and almost infinitely rapid vibrations may be what are called the higher emotions of passions—such as religion, love, hate—dwelling in a still more subtle but yet material medium, that poets and churches have picturesquely termed the heart, conscience, soul."—Stimson.

It has been proved that mental emotions will cause heart throbs that will jar a whole house. Then may not this theory of an emanative, radiating principle of mind upon mind explain social excitements, hypnotic power and domineering influences? Bonaparte said that he often noticed the immediate "electrical effect" of his arrival upon the battle field. It is well known in military campaigns that each army is imbued with the characteristics and spirit of its commander, whether he is personally present or not. The mind of the leader may either send out a subtle essence of its own or it may vibrate on the intervening ether—first upon his staff and immediate generals, and thence to others—aside from the technical transmission of verbal or-

ders, or their subjective adoption by the army. *No man can be a social or political power who cannot command those nearest him.*

The civil wars of ancient Rome were the massing of great armies by the *personal force* of rival generals, more than the force of the law or public requirement.

“This is the influence which men, with what I may term great electrical power in their nature, have exercised in war. Caesar, Marlborough, Napoleon, Sir Charles Napier and many others I could name, possessed it largely. The current passed from them into all around, creating enthusiasm in all ranks far and near, and often making heroes of men whose mothers and fathers even had never regarded them in that light. This feeling is an addition of at least fifty per cent of strength and energy to an army where it exists.”—Wolseley.

Is Wolseley using facts or metaphor? Brain power or mental emanation is not moral or intellectual force; it is a *material* force. In an audience it becomes an influence upon individual minds either to oppress or assist, to depress or elevate, something in the manner of barometric pressure. In the exercise of personal command the force imparted is not merely from legitimate authority, but there goes with the words of command, from a natural commander, a real, objective, material force, or fluid, that seizes upon the passive brain and inspires or suffuses it with the condition, ideas and emotions of the dominant brain, or over-

comes resistance by superior kinetic power and produces upon the object either a brain paralysis or stimulus, overcoming all its efforts of resistance, even unconsciously staying the hand of the secret assassin. Some parents corporeally punish their children because they have not this silent natural impressment. Some men govern by law and regulations, others by an unseen mysterious personal prod and spur. Negative people are heroic only when alone; such a man, when in his study may write like a statesman or a general, but not be able to control a corporal's guard by personal presence and contact. Some persons when closely observed feel this benumbing influence, and cannot sign their name or execute upon a musical instrument when another is looking over their shoulder. Passive people go to sleep in large audiences, benumbed magnetically. Stage-fright is often from this overwhelming, magnetic, unseen counter-stream of an audience; but sympathy of the audience is lifting. Every platform entertainer can testify to feeling the force of his listeners for or against him as perceptibly as an electric current or draught of air. Blind performers can feel the power of their audiences for or against them. Subjective and moral causes cannot account satisfactorily for these phenomena. This personal magnetism is a power greater today in the courts than the law, greater in the church than the gospel, greater in the state than the constitution, greater in society than money. The world is still gov-

erned personally as of old. Laws would be dead letters without personal will-power infused into their administration. He is an unsuccessful judge who has not more in him than learning; and he is an unsuccessful general who depends alone upon military authority. This element has been described by Emerson in the words "character," "self-sufficiency," the "impossibility of being displaced or upset," "men in whom the largest part of their power is latent." He says further: "What some men effect by talent or eloquence, this man accomplishes by magnetism." The following remark of his covers the whole theory:

"A river of command runs from the eyes of some men, and the reason why we feel one man's presence and not another's is as simple as gravity; and this natural force is no more to be withstood than any other natural force."

Is Emerson using idle figures of speech or stating real phenomena?

In the dynamics of nature there is practically no equilibrium. No two drops of water that join on a window-pane meet each other half way; one takes to itself the other. So it is in our mental and social relations; no two human beings are to each other in equipoise. In every couple, group, community, assemblage, convention, nation, one person will have the ascendancy, voluntarily or involuntarily. We either

sway or are swayed. In our relations with society we are either positive or passive, and in this people vary in degree. Some people are constitutionally positive and some are constitutionally passive as to their influence with others. This force has nothing to do with intellectual gifts; and it more accounts for injustice and social inequalities than education, birth, riches or good fortune. We all have noticed an irresistible influence or power of some other person, as in a blustering or even a quiet stranger, an aggressive salesman, boss, official, or a strong-minded friend, in whose presence our faculties were dazed, our will subjugated, and against whose influence we have struggled and determined, time after time, ineffectually. And we may have noticed the same subjection of some person or persons to ourselves. Who has not at some time in his life *felt* this mysterious and disagreeable thralldom, a dreaded, hated, but irresistible magic, and obeyed it in spite of the clear dictates of judgment and even pre-determination? We have seen the nominal slave become the real master, the private soldier act as the real commander, the junior in years overawe the senior, the wife rule the husband. Even kings have, in self-disgust, silently abdicated to a strong-minded minister. Richelieu was said to be "more than king—he was Richelieu." We have felt that this power comes from some copious, unseen and natural fountain head; that it is not a mere assumption or conceit, nor the result

of adventitious aids, but that it is inborn and seems to come from temperament, fiber, weight, and is in mind exactly what density is in matter. Some men seem to have a natural specific gravity or inertia of soul, and the question here is as to whether we obey their suggestions or commands voluntarily out of respect, deference and fear, or whether our subjection to them is involuntarily on account of some real materio-mental force which they radiate and with which they dispel or overcome our own force as wind blows away smoke.

Intermittent courage, energy or will cannot make a man a leader. To control men one must have a continuous, unaffected flow of power, as a natural gift, even unconsciously, like the ceaseless energy of nature. A puffball cannot feel the substantiality of a rock. A weak-souled person cannot feel the comfortable and steady mental averdupois of men who are never budged by personal opposition, and who seem to emit an influence by mere existence.

There is a kind of man who, though not wanting in genius, industry, endurance and courage, who is efficient in any post of organization or work, but has no impressment upon other men as a coercive, personal force. Another kind of man makes an impression upon strangers, even in silence; and in a crowd, when he opens his mouth he is heard with deference and obedience. He naturally speaks and moves as though he expects it. He can silence a ruffian at sight,

although for planning, inventive skill, interest and general utility he may be worth less than a passive man, and is found, after a trial, after his first "bluff" is over, to be a fraud, failure and humbug where good is to be done and physical dangers are to be encountered. He will have an influence upon all around him without a word or an act, by what is sometimes called a "peculiar manner." When feeling weakness, men sometimes affect this force, but it is by others instinctively seen through, as pinchbeck. The man of inherent gravity will naturally fall heir to social position, official authority, political influence and figure-head leadership. Other men, more intellectually equipped, with less egoism and selfishness, will be drawn to him, and in silence and obscurity they will do his work and earn for him his glory.

Goethe makes this statement, which is of common experience:

"One soul may have a decided influence upon others merely by means of this silent presence, of which I could relate many instances. It has often happened to me that when I have been walking with an acquaintance and have had a lively image of something in my mind he has at once begun to speak of that very thing. We all have something of an electrical and magnetic force within us, and we put forth, like the magnet itself, an attractive or repulsive power according as we come in contact with something similar or dissimilar."

Napoleon was a monstrous power of psychic force; men obeyed him in his absence by the same law that willows bend to the storm, not voluntarily, but involuntarily; not morally, but mechanically. His influence was not that alone of mental genius. In the truest test of abstract intellect he was inferior to some. All people about him seemed to have had inducted into them a mysterious power that seized upon their faculties and swayed them hypnotically, as an electric current causes pieces of paper to dance. No moral influence could have forced his unthinking clods into carnage and death. He was naturally a king, an autocrat. There are positive kings and negative kings; the latter being constitutional, humane, benignant and beloved, but sometimes being ruled by other persons. Chieftains by nature are everywhere.

"This invisible radiation also was strikingly manifested in Napoleon. Seeking an explanation of his control over his marshals we find it in the statement that the grip of his hand was like unto a powerful electric shock."—Dr. Dwight Hillis.

"He (Napoleon) has ruined us, he has destroyed France and himself, yet I love him still; he has so much greatness of soul, such majesty of manner, that he bewitches all minds. Approach him with a thousand prejudices, you quit him filled with admiration."—Colonel Raoul.

"As brave as Murat was, he was a craven in Napoleon's presence."—Colonel Rapp.

A stranger takes a chair every day in the same locality on the deck of an ocean steamer, and although possessing no gifts of conversation or mind, nor parading any attainments above the company of strangers, by this centrality, self-poise, mystery of eye, and fixedness of character, he unaccountably makes that place the center of attraction for the voyage. Of course persons are not drawn by him with the fatality and certainty of iron filings to a magnet; they are intelligent beings, have free wills, could resist his influence and keep away, but are not so minded and are not conscious of the benumbing process going on. On another steamer we have seen a captain command and discipline his ship from shore to shore without a single word. G. P. R. James said of de Cordoba: "He had that genius that convinces without argument and leads without persuasion." Universally in the army, during the American civil war, the best disciplined and most effective corps were those of the quietest commanders. The mere personal presence of one man in a family, a gang of men, a large factory, or a camp, gives order and system; everything proceeds according to his silent will; and that man may not have an intellectual gift or attainment that he can rate above others. On the other hand, there are men of education, perception, courage and experience, who, though fretting themselves with "suggestion," command and entreaty, rules and regulations, seem to have everything about them at loose ends as to discipline. Steady power of will can-

not be simulated. There may be a steady moral purpose within one's self, enough to make a martyr, but when that purpose is applied to another person there needs to go along with it a material force, an inherent weight, to be effective. People who are courageous before physical dangers are cowed before persons because of this radiating life-fluid that enthralls. This force is one of the material forces of nature. Where it is lacking it must be substituted by superior moral qualities and by using steadily and cultivating what magnetic force one has, for there is always some of it where there is life at all. There is a negative will power, but that does not operate upon others as a coercive influence. Some natures are born to command, while others are born to plan and obey in useful lines. Of two business partners, one will furnish the ingenuity and the other the executive authority; and the employés know by instinct exactly what those different qualities mean. The obedience they give to one is not from fear or interest, but they are driven as the wheel is driven by the water from the flume, or as the piston rod is driven by the pressure of the vapor. Daniel Webster's definition of a great man was: "One whose children mechanically obey him when he is absent."

We see a class of strong, positive, selfish, centralized individuals who succeed in life. They absorb energy from everybody about them. Most every great man is a hog in some way. Such men build themselves up from an infinitude of invisible and mysterious sources.

A current of social magnetism is caused by them and sets in upon them. They are called the favored children of fortune. So a strong, selfish, egotistic person in a domestic circle, or in larger spheres absorbs all the energy and monopolizes all the attention, robbing the rest. That is one reason why great men's sons disappoint their fathers—all faculty and encouragement are diverted to the "old man."

Negative persons have no success except in hard work; no safety except in isolation. Passive or positive individuals can be known at sight, both physiognomically and phrenologically; and in that way we can tell persons who have a reputation among their acquaintances for "luck," which often is a blind and crude name for genius. Of all the personal contests, tournaments and modern fisticuffs, or duels with rapier and pistol, the eye and stream of magnetism have made the muscles and will of the opponent falter. Men can be stared down, their weapons made to fall, and their aim or guard parried by this current of cold mental lightning from eye to eye.

"He (Cato) had a fierce countenance and spoke to his enemy in a threatening and dreadful accent; for he rightly judged, and endeavored to convince others, that such a kind of behavior often strikes an adversary with greater terror than the sword itself."—Plutarch.

But, probably, Cato did not simulate fierceness; it was in him.

We have seen a fragile woman in a cage of lions; we see a child of six years drive a herd of cattle; a woman drills a platoon of elephants. There is no *moral* influence in all this; it is psychic or magnetic *force*. What morals or reasoning have brutes? Born orators are born tyrants. A negative student may write a speech which by his recital may fall flat upon the multitude; but some positive, hard-headed, practical, sturdy man will take two or three of these expressions and send them through us like spears. It makes all the difference in the world *who* the man is that says a good thing. This kind of will power is more innate than cultivated; more a living original force than a conceit.

“A word or a nod from a man of superior character is more regarded than the long discourse of another.”—Plutarch.

No matter how clear one's mind may be upon any question of public concern, he cannot produce effect nor be accepted as an adviser unless he has the electric force to push or induct his opinions into the consciousness of others. A man with this force and little genius will do more and take a higher position in public life than a man with genius and little force. Observe the towering examples of human will power and personal influence along through history; how inborn it has been. Moral and intellectual causes alone do not ac-

count for this phenomenal difference in men's power of command where they are financially, socially, officially and intellectually equal. At twenty Alexander showed a proud will, an imperious temper, and had been all through his father's wars; at twenty-one he mounted the throne and immediately imbued his army with a new power that conquered the world. The greatest generals and kings of the earth were dragged captive by this "boy general." Abbott says that he was lifted above national feeling, and dominion over the world became his master passion. Cæsar at twenty-eight had conquered three hundred nations, taken eight hundred cities, handled three millions of soldiers and caused the killing of a million of men. William the Norman was said to be like "a tower, a tempest, a thunderbolt." The historian Green says: "Boy as he was, horse and man went down before his lance. He arose to his greatest height when the other men despaired." Napoleon at the age of twenty-seven took command of an army of invasion over the oldest generals and against the oldest country and principalities of Europe. Whether dictating to other kings in their own palaces or indifferently noticing them as they came to the roadside as he passed, or mending his own coat among his staff at St. Helena, without the aid of hereditary rank or social caste, he was the same overbearing, self-conscious, natural will power, and would take a prominent general by the ear as he would a boy. Henry IV., when fifteen, at the battle of Shrewsbury,

was a hero; at sixteen he struck the chief justice in the face, and then manfully submitted to punishment for contempt of court; at nineteen he conducted a campaign alone. The Duke of Alva was called a "child warrior," and was always arbitrary, cold and calculating. Cromwell was said to be a bully and a gambler at seventeen. Marshal Turenne, when taunted at the age of ten with being too feeble in constitution to become a soldier, ran away and slept a whole winter's night upon a cannon; at eleven years of age he challenged an officer to a duel. The great Condé brought on a battle at twenty-two, against the advice of his old generals; he always led his charges in person and charged fifteen times in one battle. General Wolfe was one of the most distinguished officers at the age of twenty-three, and was killed at the head of an army at the age of thirty-four. General Washington was commander of a Virginia militia at the age of twenty-four and had a national reputation.

Napoleon selected agents of such psychic force to execute his will. Note these inborn and natural examples of magnetic power over other men. Augereau was said to "tear through the ranks of the enemy with headlong fury"; he was a marshal of France at the age of twenty-four. Saint Cyr was a general of a division at thirty-two. Lannes was killed at thirty-two and Napoleon wept at it. Mortier showed his personal influence in his steady command of "common time" at the retreat of Crasnoi; and McDonald

showed it in holding his division where it is said "the round shot crashed through the serried masses like the rattling of hail." Soult said, "soldiers who can undertake what I can are fit to be conquerors of the world." Junot was called "The Tempest." Murat fought six duels before he was twenty-two. He was commander of an army before he was thirty-two. Headley says of him: "Mounted he was a magnificent spectacle, plunging single-handed like a thunderbolt into the ranks of the enemy." Messena was called "the favorite child of victory;" and Napoleon said of him, "You alone are equivalent to six thousand men." Victor was called "The Terrible." He was general of a division at twenty-nine. Oudinot "made his soldiers stand like a wall of iron." Napoleon said of Bessieres, "A slight wound of him would give the whole army the lockjaw." Suchet received six sabre wounds in one battle. Ney was the hero of five hundred battles, and at Waterloo five horses were shot from under him. Our own Commodore Perry built, equipped and fought a fleet to victory at the age of twenty-eight. All of these examples of leadership are not from superior courage or intellectual ability, but from personal influence.

What is this power that some men have over others? Is it the faculty of ready obedience in the race where it recognizes power and superiority? "Suggestive" hypnotism does not seem to account for the vastness and universality of the influence. Why such a dif-

ference in the personal influence of men with apparently the same physiological structure and opportunities? As by some unknown law of natural forces there is concentrated, perhaps by the lightning's flash or the more gradual processes of pressure, pure carbon in the diamond, so by some spiritual convulsion there are concentrated or stored, to a phenomenal degree in human beings, gems of *spiritual carbon* to shine out in the genuine wealth of genius and power through some individuality. No mere physiology or heredity can explain these sudden exaggerations of humanity.

“Now in the name of all the gods at once,
Upon what meat doth this our Cæsar feed
That he is grown so great?”

—Shakespeare.

Some men seem to be born into the middle of great affairs and to take them naturally; never boys, but always men. William Pitt is the most fascinating civil example of this class. Macaulay says of him, “He was a distinguished member of the House of Commons at the age of twenty-one. In the midst of such triumphs as parliamentary leader, he completed his twenty-fifth year. He domineered absolutely over the cabinet, and was the favorite at once of the sovereign, of the parliament and of the nation. He had a high, intrepid nature, was incapable of low vices, fear or envy, and was proudly conscious of his own rectitude and intellectual superiority.”

This precocity and naturalness of personal influence has been characteristic of all the world's great premiers and statesmen. Mirabeau was "precocious, impetuous, dignified, and magnetic in oratory and love." It has been said of Alexander Hamilton that he "never was a boy in character." He came to America at the age of fifteen, without acquaintance or station, but such was his genius, self-confidence and force that he at once entered the best of society and positions of employment. At nineteen he was a leading artillery officer, at twenty a revolutionary officer, orator, aid-de-camp and confidential friend of Washington. He would not brook any hard exercise of even Washington's personality; and when there was a rupture between them, when Hamilton was twenty-one, he suggested that it should be concealed from the army, as it might weaken the revolutionary cause. J. C. Breckenridge said of Henry Clay, "He never acknowledged a superior." Lord Clive was a poor clerk in the East India Company, and in his 'teens displayed a fiery and unmanageable temper. At twenty-five he had acquired a great reputation for desperate courage, fertility of resources and command, and soon afterwards successfully defeated a garrison with five hundred men against ten thousand Turks and East Indians. Such are examples of direct personal influence and leadership by men of action.

Peter the Great and Colonel Aaron Burr may be recalled as examples of psychic force and volume.

And the old Roman emperors and generals, who gained their ascendancy by personal prowess among a race of semi-barbarians who were not amenable to religion or a fine moral sense, driving those armed hordes on to their death, could have had such power only by personal magnetic hypnotism.

But there are men of ideas and "suggestion" who have no hypnotic influence, but who extend the suggestive effect of their intellects throughout generations; they are not illustrations of this personal and contemporary swaying power. An inventor, a poet, a philosopher, a scientist, may by his works benefit mankind through the whole course of time and may be called great, yet be of a timid, diffident and embarrassed disposition. Two men of equal literary power and posthumous influence may be opposites in contemporary or personal influence. Gifts, industry, self-sacrifice, ambition, energy and endurance, imagination and art may exist and have their influence without selfish domination, and they will produce fame. Observe the two companions, Sam Johnson and Oliver Goldsmith. Johnson was violent, leonine, and was called the "Giant of English literature" (gigantic egotism). His biographer says, "His passions were irritable; he had a fierce independent spirit, a dictatorial manner, and forced his meaning by a loud voice. In literary encounters, when the contention was for personal superiority, he would come out into actual ferocity."

Garrick says, "He was tremendous." On the other hand, Goldsmith, his companion, was passive, sensitive and timid. He was the butt of Johnson's jokes, although Johnson loved him. Irving sums up his character by calling him, "Poor Goldsmith." Our own Thomas Jefferson at the age of thirty-two had become the founder of one of the greatest political parties in the history of the world and had cast the character of a great nation. He became a voluminous author, renowned for his works; and yet we are told, "he was shy, reserved and sensitive, and never sought to impress his personality upon others." Ruskin has been called "childlike." Hans Christian Andersen was "embarrassed in manner and displayed an amount of childlike simplicity that was very annoying to his friends." It was said that Bryant was "amiable, reserved and simple, even to shyness." And Longfellow was said to be "averse by temperament to anything that was harsh and repellant." Adam Smith was "artless, simple and sensitive." Joaquin Miller has told us that Tennyson is "shy and retiring." We have been told that the inventor, Erricson, was "too diffident to live." We see that some of the world's greatest benefactors have been destitute of personal force and contemporary influence. Their "suggestive" hypnotism was not apparent. Pitt, whom we have cited before, at the age of twenty-five, was the master of parliament, but Christopher Wren, the great architect, and also a

member of parliament, describes himself as "a blushing youth of twenty-five."

We find this personal magnetism among driving, harsh, successful men; we see it predominant in money marts and in political leaders. Men having this power are prompt, quick and executive. They have a natural impressiveness; they drive rough-shod over the sensibilities of others and care little for details. They are strong in temperament, connected and practical in mental operation, without sympathy and tenderness; are healthy, ambitious and often selfish and avaricious. They naturally take to public life; authority sits easily upon them. They are bosses without effort; they make good salesmen and drummers; they are good military leaders when they have the moral courage—for physical courage cannot face a cannon ball any more than it can face a locomotive in full speed. They are born governors, fit for feudalism. They are active and aggressive in all their manners; they run risks and have ordained that cast-iron character and method in business; they seldom swerve in purpose or wilt under personal oppression. They can stand pressure; they can say NO. When such a man is not guided by moral principle, give him no opportunity, repose no faith in him; do not trust yourself in his influence; fight his magnetism with your own, and fence him in with every device or cunning as you would a wild beast. Such men dread and respect moral qualities in others. All contact with these positive, selfish tem-

peraments is sure to leave a blister of some kind. An iron pot and delf pot floating down a torrent, the latter politely declined the former's company.

The passive man is simply lacking in this one element of magnetic aggressiveness. He may have all other faculties—ambition, energy, genius, motive, “suggestion” and even courage in high degree; but he is soft, and when opposed is limber. He may have a good mind and social position, yet be without influence. He is retired, sympathetic and kindly; propriety is always his bugaboo, and it destroys his usefulness. It is he who writes the briefs in office, while the positive man uses them at the bar. He invents in the shop while the positive man is the promoter, raises the stock companies and makes the money; he is the author, while the positive man is the publisher; he does the world much good, while the other likely does harm; he is the man of thought, the other is the man of action; he shrinks from contest and yet often is a willing martyr; the positive man courts conflict, but selfishly stops short of martyrdom; the passive or negative man has a thousand clear plans that are never heard of, while the other often blunders ahead at random and makes good strokes by impulse and by the instinct of promptitude and high courage. The passive man is never happy without approval, while the positive man “goes it alone.” Clothed with power the passive man is uneasy and rules by principle and law, not by personal will; his shyness and refinement make others

think that he is aristocratic, while at heart he is a true democrat; but the positive man by his rough manner wears a mask of complaisance and equality over silent tyranny. We love the negative man; we fear the positive man. The passive man gives good work for his pay, while the other gets good pay for his work. The passive person is the slave, the positive person the master. The positive man is always oppulent in his impudence; all he wants is men or women to work upon, then his fortune is made. He seeks society and prominence for the pleasure of exercising his power, as wrestlers do the arena; the negative man avoids the crowd. The passive man is the altruist; the positive man is the egotist. Negative people adapt themselves to society in accordance with taste and fitness. Positive people chronically force themselves into notice and take part without regard to their adaptation. Negative people are generally doing for others and scattering blessings; positive people are generally absorbing them. The positive man is born great; the negative man achieves greatness. The positive man has self-poise; and this is what men admire, instinctively follow, gather about and flunkey to more than to any other quality. Moral influences may account in some degree for this centripetal tendency, but mechanical or material attraction will account for it better. The weight of character which stands unmoved or which goes like an iron ship, directly, and cannot be moved off, is doubtless allied to a material

density or something in the soul resembling specific gravity in matter. Two lads may start off in the morning of life together, equal in fortune, education and opportunity. A will have an active, subtle intellect, health, ambition, and will excel and distance B in study, degree and every quality of intellect and industry. But when they become men in business, or in political rivalry, B will easily push away what lies across his path, will gradually gather about him toadies who are enchanted with his "iron keel," and conceit, and he will become a success, with other men about him to do the work. Of all things, men despise nimbleness and gush, no matter how useful. Men like to be commanded as women like flattery, or as animals like to be scratched. Human beings, like brutes, love to submit to control. He who governs by force is successful, but he who tries to govern by reason alone has a sickly time. Silent men are more influential because of conscious power. Without this natural gravity there can be no success in politics. A great politician or statesman will magnetically draw from near and far, like the loadstone, the support of individuals who have never seen him, almost like a divinity, as the sun silently calls back to it from distant spaces the nebular mist and the meteors.

"He (President Cleveland) revealed himself within the short space of two years as a man of extraordinary personal force, the quality of which is a puzzling mystery,

which men of intellectual power seem to find a fascination in trying to analyze, . . . which has made him able to hold the politicians of his party in the hollow of his hand, defy conventionalities and machines alike, and, above all, to gain the confidence of the American people."—Clipping.

There is no "puzzling mystery" about this when we know that mind is a magnetic force, and that soul is an ethereal substance. It is no more puzzling than that Sandow lifts more than Tom Thumb does. The true man or woman shines out involuntarily as a magic power over all environments, across the lines of race, color, creed, title, station, sex; even across all superstitions, traditions and caste.

What gave the explorer Stanley control, single-handed, over men civilized and savage, for months within a forest world, without help from the law, without family name or rank, without wealth or station, without scholarship, born and raised in poverty and discouragement, when those followers could have said nay to his commands at any instant? His soul was tempered with steel, as Doctor Storrs said of the old sultans. Stanley alone pushed a thousand followers, on, on, on, through weariness, sickness, disease, vexation, despair, to death or to success. There were with him men as courageous as he, as ambitious as he, as strong physically as he, and with more education and adventitious aids than he, but none had his material fibre and density of soul.

The will or volition is an abstract thought or operation of mind, but the *power* that the will can exert is a quality of material reality. This positive force is simply personal strength and selfishness; it is accompanied by a continually aggressive will and a chronic condition of attack and defence. All the food which such a man eats is transmuted into egoism. The negative man may have this to a spasmodic degree when summoned by resolution or motive, but with him it is only intermittent; while with the positive man it is nature itself and as unvolitionally continuous as the flow of a river. The man or woman who has this power, and knows it, united with intelligence, address and experience, can make good all the old concept of magic and witchcraft. This self-asserting personality still stalks abroad as it did in ruder days of political power when there was little law; but now it acts with silent, diplomatic and insidious power. In the progress of knowledge and civil rule we have made laws to protect property, life and limb, to punish assault and battery and breaches of the peace, and have ordained constitutions to snub strong minded chieftains; but what shall protect us from mysterious and personally magnetic kings, barons, despots and highwaymen who, unknown to us, rob us not only of energy, but of our rightful position in business and society?

CHAPTER III.

ETHERIC LIFE.

Origin of matter—Ether primal—Soul defined—Materialism, idealism and animism—Energy and God—Sex in matter—Spirit form—Intellect in the ether, not in cerebral action—God in the atom—Soul and body not synchronous—Antoinette Brown Blackwell and Edgar A. Poe as pioneers of a logical resurrection.

Let us repeat here our definition of the soul. The chemistry of the body gathers like an electric dynamo and supports in the physical atom—germ, molecule, protoplasm or apparent foetus—from its beginning in the coitional spark, a subtile essence which is ethereal and similar to, if not identical with, the nerve fluid, or electricity, which in its nature is sentient and which, by reason of being elemental, ultimate and indecomposable maintains its identity and immortality by the joined qualities of volition and material persistence, and growing with the physical foetus to the fully developed soul.


The soul is a separation and continuation of the conscious ether from that portion of the cosmic Godly mass that is contained in the parents, and to which is

accreted more conscious ether during gestation and bodily growth. This etheric soul inherits consciousness and knowledge, and afterward impressions are made upon it from without, forming the full ego or experience of the matured soul.

“The human soul is substance, simple, indivisible, immaterial, spiritual, having subsistence and life beyond.”—T. J. Hecker.

This is easy to understand of a full-grown soul, but where and what was the soul in its beginning? It is probable that Mr. Hecker uses the word “immaterial” in its old-fashioned sense. How can substance be immaterial? If the soul be a substance it is related to all the other substances in nature and is a subject of science.

It has been said that man is a three-fold entity—body, soul, and spirit. We will discard the term spirit, and consider man as a dual entity—body and soul, deeming all spiritual qualities to be in and of the soul. We may substitute the word mind for spirit. Mind is of soul. Soul and body may separate, but mind and soul never. Soul is the etheric body of the mind. Mind is consciousness, memory, will and emotion. They are not matter or etheric, but they are the accompaniments of ether. The etheric soul carries consciousness with it the same as the animal body carries



them both. Soul and mind are inseparable, the same as matter and its energy are. We will treat here soul and spirit as synonymous.

To regard ourselves as body and soul in the sense of two different entities gives the soul a complete mastery over body, and relieves us of the helplessness of materialism and fatalism that comes from the conception that body makes mind, or that mental phenomena are only from the machinery of the body, or the molecular composition and motion of the brain. Our clear enlightenment upon the concrete fact that evil does not spring from the soul, but does from the body makes us strong of will and virtue, because the mystery of passion's origin is cleared up and we know our strength. This is freedom's key to the weary, waiting prisoner. This truth makes us kings and queens. It is easy of practice and its effect is magical. We cannot live above the brute until we acknowledge the soul to be an independent being.

MATERIALISM.

There is nothing more fatal to moral progress or self-regeneration than the doctrine of materialism—the mind as a result of the body. Submission to it strikes instantly dead the moral system of free will and responsibility that holds society from the savagery of a tropical jungle, destroys genuine self-respect, dignity of human character, and makes man only a higher

brute—a trick pig, a helpless prey of vicious environments and inward temptations. But the revelation that the soul and body are separate individualities sets up in every one's heart a court of conscience between body and soul where the crier calls out, "*Which of the two?*" All sin comes from the body, nearly or remotely, even the lower egoistic impulses, like envy, covetousness, revenge, pride, greed, etc., aside from the animal appetites. In these the soul, disembodied, has no part. Under the control of the materialistic doctrine there can be no aspiration to holiness with its peace and comfort, but down, down, down we go until finally consumed in our own rot. A person's belief in a separate soul-corporeity at once disengages his will from the supposition of bodily influence, lifts his soul upon its feet, gives it a new and intelligent advantage, and drags him out of the dregs of planetary condition.

MIND AND SOUL SYNONYMOUS.

Mind, too, if understood as synonymous with soul, is matter. Mind is usually understood to be that part of man that is not the body. But mentality is not matter nor can it be conceived to be. That is to say, the *operations* of the soul are not matter any more than motion is a part of a machine. Consciousness, reasoning, emotions, and impulses are not matter, but they are results of or connected with matter as attraction is connected with matter. This consciousness is con-

nected with the ethereal soul as energy is connected with matter, as cold is connected with snow, as fragrance is connected with the flower. So, in one sense, gravitation and matter are one, because they are inseparable; and rose and fragrance are one, snow and cold are one, sugar and sweetness are one, the mind and soul-ether are one. So mind and spirit may be embraced under the term soul. The mind has a soul-body within the physical body. Sentient personal mind, or the ego, is the *experience* of the soul, and the soul originally is like a blank sheet of paper, with experiences written upon it. We all have the same essence of soul, but different experiences, in accordance with our own perceptions, antecedents and environments. A soul born upon Mars would have a different mind from a soul born here. Mind is the enlightenment of the soul—what the soul has perceived, either during its planetary career, or before, or both together.

IDEALISM.

But this stumbling block of how consciousness can be allied to matter, as we commonly understand matter to be, is always in the way. That mystery drives us toward idealism, which seems to be the only completely logical solution, although such logic is against universal experience, instinct and belief. While we do not intend to proceed upon the Berkleyian theory that all matter is a dream, we are forced to admit that a

wholly dream-universe seems to be as good as a real universe. A good dream is as good as life; but we know dreams are not real, because some of them are illogical, unnatural and like the hallucinations of disease. By assuming that we see are the parts of one systematized imagination of the Almighty, we are relieved of the unsolvable problem of the nexus between mind and matter. One cosmic mind, inventing all the infinity of other minds, with their successive experiences, all matching each other, generation after generation does away with all materialism and all mystery. This idealism would do away with the differentiation of objectives and bring us all under the sphere of God's subjectives, parts of God's mind.

But we prefer to go on with the old belief in both matter and mind as separate abstractions. Matter cannot be a condition of or fancy of mind, because of all these different objectives that we see, all the typography in the lexicons before us, all the sciences made by people before us—sciences which will be studied by people ages after us who have no connection with us and shall never know we even existed, but all seeing them as we do—could not match in such system and similitude unless connected by one natural system, or law of God's subjective dreams. Idealism would be fatalism also, and destroy all free agency and moral accountability.

Some philosophers insist that we cannot prove the existence of matter, because our senses and minds

make mistakes about it ; that we are always the uncertain subjects of illusions without and delusions within. But there is no more reason for denying the real and separate existence of matter because the five senses do not demonstrate its existence, than there is because any *one* sense is not certain about it. Although our sense of feeling, hearing, seeing, tasting and smelling are conditions *in* and of the mind only, yet they correspond to really existing outward things, respectively, that awaken them. When those internal impressions of the mind are present it would not be logical to say that there is nothing external that produces those corresponding impressions through the senses, any more than it would be for a blind man to say that there is no post before him because he does not see it. If he should run his nose against it then he would testify as to its existence. But if a man should run against it who was deprived of the sense of feeling, seeing, hearing, smelling and tasting, that is to say, a senseless man, he, also, would deny the existence of the post, as well as of everything else in the physical universe. He would be dead to the universe, except as he might live on hereditary impressions.

But let us carry out concurrence and coincidence as an argument for the objective existence of matter. This world has had billions of human beings through thousands of years, almost every one of whom has been a mere accident of birth and existence as regards the others ; and yet a physical and objective fact once

established in the mind of one stands forever in history and science, to be seen independently and successively alike by each one of all these people. Each separate physical object, such as the location of a letter in a printed word in a library of a million volumes, is concurred in as an objective fact by billions of people through all generations. The Almighty could construct such a concurrent system of delusions, as well as create the real things, but then the great question arises, Why should we be deluded? Why does this stupendous system of illusions seem to us irreconcilable with what we have commonly thought and believed about it?

I am walking alone on the sea beach. As far as I can see, everything is solitude. I find a wave-cast trunk and open it. I see it full of presents for some loved heart. There are hundreds of articles more strange and fanciful than I could ever have dreamed of—an India shawl with a thousand strange patterns and devices; beads; curiously carved tusks; manuscript of a romance. It may all be my dream, according to Berkeley. Another person comes along, born on the other side of the world. He sees the same things. Our published accounts tally, although neither person saw the other. Both may be dreaming; the very seashore may be a dream, and the ocean and the clouds. But we ourselves are not dreams, for we think and therefore we exist as separate from God. But why are we fooled as to everything else? Bishop

Berkley may say that everybody else is a dream except me, and that everybody is a dream but himself. I am a reality for I am thinking of me, and I could not do that if I were not in existence as an alternative entity from everything else. But I have no more privileges than anybody else, so if we all are objective realities, then matter may be also an objective reality.

We are told by scientists that the redness of the apple is in the mind only. Why not tell us that the roundness of the apple is in the mind only? There is something in the apple that makes the redness in the mind, and we see that thing which makes the redness, so how do we know that thing is not really red? It would be red if we did not see it; it would be red if there were no eyes at all in the world to see it. If God made vegetation before humanity do we suppose that vegetation was without color? A red apple is red in the dark, although we cannot see it. It would be round in the dark though we had no hand to feel it. Scientists tell us some very funny things. Some of them tell us we cannot prove there is matter. We answer neither can they prove all the world has been humbugged. We used to say, with Dominie Jasper, "The sun do move," until they proved that it did not. Now let them prove there is no matter; and let them prove there is no soul before they pooh-pooh.

So we shall proceed according to common human instinct and belief, because they are rational enough

for our present purpose, and we shall assume the existence of both mind and matter.

THE SOUL OF THE WORLD.

The postulate that God and our souls are not material and are separate from matter, would leave matter dead, inert, and a surplusage in the universe that shall at a future time, when the mind and God are through with it, be left a waste. God does not waste. If matter should become a surplusage, where would it be stored? It cannot be annihilated. Shall it lie off on one side in some cosmic lumber room, abandoned, while mind is off somewhere else enjoying itself? In that view there never would have been any use at all for matter and Idealism would be far more reasonable. There is a half formed idea that in the spiritual world there will be only a sentient existence, without corporeality, "when the elements shall melt with fervent heat and the heavens shall roll away like a scroll." Whither shall the scroll roll to under this ideal doctrine of God and soul? The rolling away of the scroll is only the dissolution of all physical matter into the unphysical but still material ether, linking matter and mind there forever as they are linked here. Is there any reason why mind and matter should be only temporarily associated? Why discontinuity? Why a change? The two work together very well here; why can they not do so

there? It is more rational to assume mind and matter to be one, as matter and its energy are, without enquiring the why and wherefore. All this physical universe is a condensation, or crystallization, of a part of God's ethereal body, and it will melt back into Him as ice does into water, or as crystals dissolve back into solution, except the etheric whirlpool of our individualities which keep on by our own will and our created reflex power. God could stop this whirlpool at any time, but he will not so long as we are good.

THE NEXUS.

Let us try to see more closely the connection between mind and matter. Mind is resident in and of ethereal matter as blue is in and of indigo, as crystals are resident in and of salt, as granules are in and of iron, as sweetness is in and of sugar, as energy is in and of the atom. There cannot be any indigo without the blue. There can be no salt without crystals, no iron without granules, no sugar without sweetness, no matter without mind. There can be no clam without a shell; and the clam is not the shell, although they were made together; they are both the clam. So mentality and ethereality are not alike, but they are united as one and they cannot be disunited any more than hydrogen and water can. Essentially ice is water and water is ice; matter is cohesion and cohesion is matter. There can be no cohesion without

matter and no matter without cohesion; and so there can be no ether without mind and no mind without ether, although we cannot understand the wherefore in ether phenomenon. We do not know which is first, cohesion or matter, fragrance or the rose, mind or ether; but we do know they were created together and will always exist together. We also believe that soul is matter because we have never seen soul without matter. Mind and ether have the same principle of inseparability and therefore one is the other; mind is ether and ether is mind. Mentality is not matter any more than coldness is snow, but there can be no snow without coldness and, in the same way, there can be no mentality without matter. Hatred is not matter, but the thing that hates is matter. Seeing and hearing are not matter, but to see and hear there must be some other thing to do the seeing and hearing. So the whole mental ego is not matter except in the sense that it is necessarily *of* a thing that is matter. The non-material sentience may dominate matter and be of matter; thus making matter move itself as, we repeat, the man moves himself. The ethereal soul, or atom, moves itself the same way as the integral man by his will he moves himself.

As in our planetary life so it will be in our celestial life. All phenomena and all analogy show that mentality and matter are connate and inseparable; that the soul, which is the organ of expression for the mind, through the body, is a material substance, and at times

it may act regardless of bodily media and conditions and be a physical power in itself. It grows as other matter grows; is enduring and persistent like all other elements, and preserves its identity and continuity as the body does. The body does not construct the soul any more than the leaves, twigs, boughs and trunk of a tree construct the vitality that is in them. Every autumn the leaves fall, but in the spring new ones come forth from that power which is behind them and unseen.

We cannot see vapor, but its force will tear iron asunder. So the mind in man is a material power, even if not seen with physical eyes. Our eyes are poor things; they are like the horn or parchment windows of the ancients. The ponderous and visible melon, the fragile orchid, the substantial grain do not make themselves—do not call themselves forth from the self-same pot of earth—but there is something else, the dynamism of the seed, that selects from nature's elements and fabricates them.

"The search for the essence, nature and origin of life has thus far been an absolute failure. We are apparently further away now than we have been at any previous time within the last twenty years. We may discover these forces; biologists hope that it will be done, but at the present time we are utterly unable even to theorize as to the origin and the source of life."—Prof. Conn.

We shall never be able to discover "these forces" by physical means, because we cannot see life; it eludes

the crucible and the retort. Scientists shall be forced to acknowledge the immediate presence of God *per se* in every atom and protoplasm and cell. That is the only force in the cell or in the atom. God's spirit is the soul of chemistry and of biology. No mere scientific chemistry will discover life otherwise than by enlightened inference; its discovery is only by the eye of moral balance, of spiritual development that can intuitively see an axiom and that can clear away materialistic rubbish for the self-evident truth that God is everywhere.

THE ORIGIN OF CELL LIFE IS GOD.

His contact with the gauze surface of the barren earth produces organic life there.

Force of will curing bodily disorders shows the dominating physical power of will. If mind were only the result of bodily mechanism, a diseased body or brain would inevitably make a diseased mind and will, and the mind could never react upon the body any more than motion could react upon the machine. If imagination creates or mollifies bodily disorders then imagination is a force superior to and independent of the body or the brain. Until we can understand the attraction and cohesion of matter we need not cavil about the mentality in and of matter. One is as inscrutable as the other. We cannot have any conception of force but as coming from intelligence. The

awe-inspiring silent magnet that like a sullen giant lifts three tons and that could crush a man's bones or tear him asunder, impresses us naturally as being of life and volition. We know God is there. Iron alone cannot do this. Will power there should be no more mysterious to us than when manifested in flesh and blood. What is the difference between the power of a magnet and the clutch of a man in sleep?

THE SOUL'S SUBSTANCE.

The ancients characterized the substance of the soul by the term "breath," implying its subtility but not denying its substantial nature. If the science of the ether, electricity, magnetism or nerve fluid had been understood then, very likely one of those terms would have been given to it. With the inspired writers the belief in corporeal angels and spirits was more concrete than ours. But mankind to-day has no settled and general belief in the substance of the soul, its form, its essence and qualities; and theologians are wasting their breath in preaching only a metaphysical conjecture as a soul, which the world, in its intense materialism, cares not to discuss.

"Our doctrines teach us clearly and explicitly that spirit is a substance and must necessarily have form. We must admit this or deny the existence of spirit altogether."—Giles.

The thought that the soul has its place among matter-of-fact things, is rapidly crystallizing, and if this powerful and sentient part of man live after bodily death and if it be a real organism discrete from the body, its laws and workings in this life are a most practical and interesting subject for study. We have not proved the direct impingement of the soul upon unorganized or physical matter, unless it be as the modern spiritualists claim. If we say to a stone "move" and the stone do not move, that is not a proof that the soul is not matter or that the will has not a direct and material contact with the stone. The stone has no organs for the will to catch hold of; the stone is not designed for self-moving. The will moves the arm, and the arm is matter although we do not understand the law or method of contact between the arm and the will. We have not proved that a vast concourse of people, uniting their wills upon the slightest bit of down before them, could move it, or could influence the tiniest plant; and yet the will moves a ponderous fleshly body, through organs designed for that purpose. But in atomic and molecular energy there is *motion*, and nobody can deny that that motion is from an intelligent will. We have not a single proof that there is not sentience *in* the stone although it be not *of* the stone. The growth of flowers and fruits all about us has the same intelligence behind them as in the building of a palace.

"God is able of these stones to raise up children unto Abraham."—*Mathew iii: 9.*

"Some animal but not all becomes vegetable; some vegetable but not all becomes human; some human but not all becomes divine."—*Drummond.*

"Sedimentary rock, some believe, is of vegetable origin."—*Ross Raymond.*

"The conception of matter as dead, or inert, belongs to an order of thought that modern knowledge has entirely outgrown. What we shall call the material universe is simply an imperfect picture in our minds of a real universe of mind stuff."—*Prof. John Fiske.*

"The most powerful microscope will not discover the line between the animal and the vegetable kingdoms."—*Prof. John Mickleboogh.*

"In matter there is promise of every form of terrestrial life."—*Tyndal.*

Nowhere has a dividing line been placed between the different appearances of nature. First God and His spirit; then the earth; then vegetation; then animals; then man; then soul. Ovid's brilliant "*Metamorphosis*" illustrates this continual round of changes, reformations and re-incarnations of all things.

"And matter, whatever it is, must be held to be so adorned, furnished and formed that all virtue, essence,

action and natural motion may be the natural consequence and emanation thereof."—Lord Bacon.

"Nature is a living organism; there is an ideal in the real, a subject within the object, reason within matter. There is a soul in the world. All is pervaded by a law of polar forces."—Shelling.

All is *related*, mind, matter and morals. All is continuous, here and hereafter; all is "one stupendous whole." Morals are as much of the material universe as cyclones are. The ethereal cause that produces or accompanies a smile is as *material* as a stream of water that turns a mill wheel, or as the vapor that moves the engine. Whatever sudden passion swells the frame, whatever of will power drives man over obstacles, is attended by ethereal changes. There is probably a psychic ego along with the centre of attraction, the centre of motion and polarity in every separate particle of matter.

"Every body, large or small, has its ego, and this whether it be organic or inorganic. If the universe is an organic whole, there must be an all-comprehensible ego. Matter, energy and intelligence are indestructible; these are the three great manifestations of nature. These three great truths explain and supplement each other. Give each its due weight in your philosophy and you will avoid the extreme of idealism on the one side and of materialism on the other."—(New Chemistry) J. P. Cooke.

"Soul belongs alike to animals, vegetables and minerals."—Spinoza.

SEX IN MATTER.

God, having set in motion the ether to form atoms, seems to have endowed them with the self-working energy of sexual relations. The molecule is the first of life's organisms resulting from the fusion of positive and negative atoms. "Male and female created He them." Each atom has an inchoate sex principle. The molecule is full-sexed organism. The contact of two different sexes produces a third quality. The love of man and woman produces a new and better being, gives us a new life, creates new emotions and awakens new faculties. So the sexual fusion of atoms and their cohesive energy produced from the sexual law results in all the evolution and phenomena of the visible universe. All nature, the inorganic as well as the organic, is moving with the sexual energy. All its impulses are automatic and irresistible; they are the hand of God. The sexual principle needs no cultivation, no art, no volition in normal use. Abnormal and cultivated use is disease and decay.

"Mr. Mason Kinne declared that he had discovered sexuality in atoms—that is, after examining the smallest fragments of inorganic matter, iron and other mineral substances, he had discovered certain traces that led him to believe that all atoms, animal and vegetable, are

either male or female, and reproduce their species."—
San Francisco Call.

Faraday remarks: "Another assumption is that there are two electrical fluids, each particle of each repelling all parts like itself and attracting all particles of the other kind, always." Perhaps in place of the word particles should be used the word quantity, or portion. A particle would be an atom.

Sexuality is not characteristic of the animal and the vegetable kingdoms only. The whole world of matter coheres and progresses under the sexual law. The law of polarization and sexual difference applies to all things. Also a positive and negative character applies to one and to the other. Is this sexual cohesion in common matter sentient? Is it the will of God working in matter? Can there be a remote relation here of the will of man over inert, separate, inorganic matter without physical contact?

"The experiments of Medelejeff, Newland and Meyer seem to show that, in the ultimate analysis, all our so-called elements are compounds, and all matter is reducible to two forms of atoms."—New York World.

The principle of the two antithetical classes applies to every material, mental, social and religious condition. There are everywhere the strong and the weak, the positive and the negative. The same principle in society makes the progressive and the conservative,

the tory and the whig, the lawless and the dutiful, the aggressive and the passive, the noisy and the silent.

THE LOCATION OF SPIRIT.

The very conception of a spiritual ego implies its substance of some sort. We cannot conceive of an ego of intelligence without segregation and location of some kind. The consciousness of the ego is a consciousness of itself. The "itself" implies isolation, and is a term used to imply an alternative of something *else* that is some where else. We cannot predicate location in space but of *substance*. Your mind is *in* your body, not out of it. So if the mind must have *location*, why may it not have all the other substantial qualities? People have said that they can shut their eyes and imagine themselves to be in space without any physical conditions. But it is noticed that they say "space." When asked to imagine themselves to be without locality, direction or somewhere, a here or there, they cannot perform that mental feat.

"No mental image or a purely spiritual ideal world can be formed. . . . The recognition of friends in a purely spiritual world is something of which we can frame no conception whatever. . . . We have not the faintest shadow of evidence wherewith to make it seem probable that mind can' exist except in connection with a spiritual body."—Prof. John Fiske.

There could be no more signal illustration of the uncertainty of always following scientists implicitly than their dogmatic assertions that thought is the *product* of molecular motions in the brain. This has been and is being announced and accepted with owlish gravity in educated assemblages, by blind leaders of the blind, who had and have no conception of the *kind* of "motion," never saw the motion, and only jumped to the conclusion, like the cheap intuitionists, as they always do when ignorant. They surrender everything to the mere "scientific method of conclusion." The latest opinion of scholars of conceded respectability is that which accords with Revelation, that consciousness inheres in something more elusive than the brain matter. The fancy of molecular motion producing thought is a mere and gratuitous assumption. Of course thought and molecular motion of the brain *accompany* each other while *thought* has a brain for the purpose of worldly uses.

"The substance of the mind that permeates the brain is inter-etheric, and is the element by which the brain is impregnated. . . . By this soul-substance the physical is controlled."—J. W. Keeley.

"The phenomena of human consciousness must be regarded as activities of some other form of real being than the molecules of the brain. . . . This real being is the mind. . . . The so-called mental faculties are only the modes of the behavior in consciousness of this real being. . . . The development of mind can only

be regarded as the progressive manifestation in consciousness of the life of a real being which, although taking its start and direction from the action of the physical elements of the body, proceeds to unfold powers that are sui-generis, according to laws of its own."—Professor Ladd.

"If there is anything that has been taught to us by the most advanced stage of science as applied to the anatomy, the physiology and pathology of the brain, it is the fact that the utmost degree of mental aberration may exist without the slightest change being perceptible to our senses in the normal structure of the central organ of the mind."—Dr. William A. Hammond.

MATERIALISM.

Free will and moral culture dominate the bodily inclinations. Vacher of France, the fiendish and cold blooded murderer of many victims, guillotined in 1899, was supposed to have a mal-formed or mal-conditioned brain, but at the autopsy his brain was declared to be "perfect in structure and molecular texture." So his devilry was in the *ether* that was in the brain, not of the brain. The materialists answer that we cannot conceive thought or passion to be in the nerve fluid any more than we can conceive it to be the result of physical matter. No more can we conceive attraction to be in matter and yet it is there.

This claim that there is always an exact correspondence between molecular action in the brain and mental

action is only a dogmatic inference. It has never been seen by any microscope or measured by any instrument. If the mind were the result of bodily organization we would be mere fated machines, literally mechanical automatons. But we see the mind or mental action is not synchronous with bodily action, growth or condition. The old age of intelligent and learned people shows this. The bright and studious mind continues in its force through bodily pain, inanity and debility. There may not always be force of *transmission* or force of expression, but consciousness and reflection are as clear and enjoyments and sorrows are as acute.

The writer of this, meeting a dozen of his war comrades after separation of twenty-eight years, across the span from youth to maturity, could not recognize one of them bodily nor could they recognize him; but upon introduction, their manners, voices and spirits of former days were exactly and instantly manifest and recognized. Their *souls* had not changed with bodily change. At the same re-union General Sickles said:

“I want to say a few words to you about Pleasanton. I am glad to tell you that my visit to him this afternoon was not at all painful, as I was afraid that it might be, for although he has been a sufferer for three years in the same room and in the same bed, that dauntless spirit, that heroic heart, that brave eye that led our cavalry to so much glory in the war were all there still. As his pale face rested upon the white pillow, the soul of Pleasanton was there—not the sinewy frame that defied

fatigue and danger, but the soul was there, and he was never more animated."

By these phenomena we must see that the soul has an independent existence.

"But I find a law in my members warring against the law of my mind."—Paul.

That remark of Paul's shows that to his apprehension, also, the "members" do not make the mind. If mind were the result of molecular action the law of the members would be the law of the mind, mechanically, and the mind would have no law of its own.

"You may say that the soul is nothing but the result of bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets and the roses as at twenty years ago. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me."—Victor Hugo.

"But I may say of him as I said of Sherman shortly before his death and in his presence: 'He will never die.' Sherman declared, 'My body will die.' I said, 'Your body, General, is not you.'"—General Howard.

SOUL AND BODY NOT SYNCHRONOUS.

The soul does not follow the body in its change, but like the nut ripens in sweetness, perfection and virility

while the bark and shell that are grown with and of it shrivel, dry up and fall away to decay and dispersion like our bodies. While the soul looks into the mirror and beholds the changes coming over its tenement, evidenced by grey hairs and wrinkles—strange, seemingly unnatural and generally unwelcome visitors; or like libellous notices affixed upon a house, or like the wear and decay of the house while the occupant within is unchanged and unchanging—the soul itself is all the while growing brighter, clearer, happier and stronger. True, the kernel of the nut finally loses its identity in its decay, or change into a tree, because it has no morals or individuality; but the soul, unlike the nut, contains mind and volition which keep it together as long as there is moral inducement to exist. Soul and body are built on analogous laws with the nut and its sheathing—indispensable at first but not at last.

Another phenomenon indicating that the soul is a separate quantity from the mere physical elements of the body, is the wide differences between people in their expression of life, thought and feeling. In different persons having physical quantities apparently the same there is a mental makeup in one that we call “interesting” that is not in the other. One soul is all force, light of the eye, eloquence of manner, usefulness, until the skin seems to narrow to hold it all; while another with a similar body, is dull, uninteresting and cold.

The celestial visions of the dying are at their maximum of brightness when the body is perishing. Brown Sequard states that in the last moments of cholera victims, even when the blood has decayed, the mind has been bright. The mind then must have been within the ether left within the brain. The ether cannot become decayed because it is ultimate. We have only to recall the dominant will and courage of explorers in arctics and tropics, and of soldiers, rising above bodily suffering and driving themselves on to death, in an inextinguishable love for science or fame, to settle once for all the independence of the soul and the false claims of materialism. There is no real parallel between the two. Is it not clear from these phenomena that there is an original quantity of soul back of and independent of the body that goes forth to cheer, warm and help, and that fashions and builds up the body, coming as it does with the first protoplasm from the main fountain of God-life, or guiding the growth as it does in the little seeds that, from the same spot of earth, form flowers, vines and trees?

Love is divine, immortal, from the skies, and is something which the molecules do not manufacture. It animates the molecules of the body, lightens the step, brightens the eye, thrills the frame and prolongs the life. It would be instinctively absurd to reverse this proposition and say that love is made by the bright eye, the thrilling frame, the fibers of the body, the light step; it is something *beyond* the body. The

sparkle is not of the eye; it is of something behind the eye and not of fiber or of molecule. Bosoms of society with more than floral or jewelled wealth, throb not with mechanism but with something farther away than mold and rust. Some eyes are as deep as the ocean while others, just as complete structurally, are dull, inexpressive.

When one gives a coin to a ragged, dishevelled child with bare, dirty feet and legs, as she delves in a city ash barrel, surrounded by moral and physical decay, her eyes, because of the deep, immortal life behind them, sparkle with joy and gratitude more brilliant than crown diamonds.

"Shall we meet again? I have asked that dreadful question of the hills that looked eternal, of the streams that flow forever, of the stars among whose fields of azure my spirit hath walked in glory. All were dumb. But while I gaze upon thy face I feel that there is something in the love that mantles through its beauty that cannot wholly perish. We shall meet again."—
Ion to Clemanthe.

The soul, to be immortal, must be of an immortal essence. As far as human discovery has gone it can suggest no other essence than the luminiferous ether.

What is the substance into which all matter inorganic, as well as organic, is now said to be resolvable and from which all things have been developed?

"The present universe must have been developed out of and will again sink into something older and more lasting, which can be nothing else than the unseen universe of ether."—Quarterly Review.

"Science is rapidly lessening the elements in the direction of the belief in but one original material substance, whence the step is shorter and easier to the spirit which must be held to precede all matter. And so long as it is impossible, as is well known, to reach the finer forms of matter itself, with man's best devices, it becomes about as easy to believe in spirit as in such imponderable, intangible matter."—Brooklyn Eagle.

"I have long held an opinion, almost amounting to conviction, in common I believe with many other lovers of natural knowledge, that the various forms under which the forces of matter are made manifest, have one common origin, or in other words, are so directly related and mutually dependent, that they are convertible as it were, one into another, and possess equivalent of power in their action."—Faraday.

"There is but one form of matter out of which the successively more complex forms of matter are built."—Spencer.

ATOMICITY.

This ether is a material substance. "Non-material substance" has never been warranted in reason but has had its rise in early vagaries. We cannot say that there are *particles* of substance smaller than atoms, because the particles, or divisions, would be atoms.

It is not necessary that ultimate matter be particled in and of itself except as usable by the Divine Will. Atomicity may be considered to be the boundary of the physical universe but not of the material universe. Atoms are vortici of spirit matter like a whirlwind in still air or a whirlpool in still water, by the spirit of God, and beyond that there is as much of the universe as this side of it.

“It seems probable that God, in the beginning, formed matter into solid, hard, impenetrable particles, of such sizes, figures, and with such other properties, and in such proportions to space, as most conduced to the end for which he formed them; these primitive particles, being solid, are incomparably harder than any porous body composed of them; even so hard as never to wear or break in pieces, no ordinary power being able to divide what God himself had made one in the first creation.”—Newton.

The forming of the matter into hard particles is the formation of the ether into atoms.

SOUL CHEMICAL.

“‘The last triumph of chemistry,’ says Rothe, ‘will be a spiritual body, perfectly responsible to our will and possessing immortality.’”—Prest. J. W. Bashford.

The following from Edgar A. Poe’s story on Mesmerism is given in his exact but selected words:

"These gradations of matter increase in rarity and fineness until we arrive at a matter unparticled—without particles, indivisible, one. The ultimate or unparticled matter not only permeates all things but impels all things, and thus is all things within itself. This matter is God. . . . The unparticled matter, or God in quiescence, is what men call mind. When we reach the ether we feel an almost irresistible inclination to class it with spirit, or nihility; the only conception which restrains us is that of its atomic constitution. . . . Take now a step beyond the ether—conceive matter as much more rare than that as that is than metal and we arrive at once at a unique mass—and unparticled matter. . . . There is no irreverence in this. God, with all the powers attributed to spirit, is but the perfection of matter. This unparticled matter in motion is thought. In general this motion is the universal thought of the universal mind. This thought creates. All created things are but the thoughts of God. The universal mind is God. For new individualities matter is not necessary. Mind existing, unincorporate, is merely God. To create individual thinking beings it was merely necessary to incarnate portions of the divine mind. Thus man is individualized. Divested of corporate investiture, he were God. Now, the particular motion of the incarnated portions of the unparticled matter is the thought of man, as the motion of the whole is that of God. It is the nature of thought to be irrevocable. Man will never be bodiless. Our present incarnation is progressive; our future is perfected, ultimate, immortal."

These views of the gradations of matter beyond ether were before the modern developments of electricity that could have suggested it to Poe; and they now demonstrate the wonderful power of his intuition.

"We predict that the mysterious force atom called your soul will exist and know itself and its friends ten thousands of billions of centuries from now and be as young as ever."—New York Journal.

Scientists talk of the bombardment of the atoms and the undulations of the ether. They have never seen them but we all believe in them. They speak of vortexal rings of the ether making the atom solid by its rapid motion. Only so long as the will of God has a fixed system may we talk about the atom as an indivisible thing of permanency. The atom is not soluble by human power although everything else is. The ether is the clay of the apparent or sensible universe; the atoms are the first bricks, and the Almighty is the moulder; this is a truth, without metaphor. It is precisely by the analogies used by scientists that we assume that the soul is ether and is the body of the mind. We have to proceed upon axioms which are given to us by nature, if not directly from God Himself. Scientists, too, often go by guess-work. Many materialistic minds about us cannot comprehend this and cannot grasp first principles. They will have to wait; we do not appeal to them; they are making money and their heads are harder than their gold.

"The brutish man knoweth not neither doth the fool comprehend these things."

Of course the origin of the ether is unknowable, but we do know that atoms and molecules are motions of

something else, like the whirlpools of force in still water. We cannot conceive of those whirlpools causing themselves; there is an intelligence within them to do this. The heart of God is the dynamo at the power house that keeps up the apparent universe. This ether and its energy are God, His soul and body, a universal being or organism composed of both sentience and substance, united, connate and eternal. When scientists start with this idea they will do less floundering.

"God is to-day that great undistinguishing energy which science has just found out. You call it energy; I call it God. He is everywhere, a personality, a being of which we can form no conception."—Henry Ward Beecher.

The human body is filled with an electric telegraph system, along which, from the brain, courses the nerve fluid which is none other than the ether. In this ether reposes our intelligence, the seat of which is in the brain. There, in the brain, we localize our sentient ego. We do not think from the foot or from the stomach. By our knowledge of anatomy we know that in the brain is found the center of the electric system of the body. How this will, that is not matter, moves the ether, we can never understand. Zeno reasoned: "Matter cannot be moved except by matter; the mind moves the body and therefore mind is matter." Still, the will being the initial, and the will not being matter, we cannot understand how the two come together, be-

lieving, as we do, that they are utterly unlike, antithetical and independent. We must adopt the idea of a *self-moving* material thing or adopt idealism and fatalism, one dream of God involving all else. Now, if this self-moving thing is a mass of ether we see clearly how it moves the body through the nerves, precisely as the electricity from the dynamo moves, through the wire, the motor. This third thing, the agent between the volition and the physical body, we know is nerve energy, which we call electricity, which Tesla calls the ether. As wireless telegraphy is now understood to be waves of ether, so telepathy, or mind reading without the usual senses, is mental wireless telegraphy.

SPIRIT FORMS.

In this philosophy we must meet the criticism about the form of the soul, which, once predicated, is followed by every imagining about features, organs, clothing, furniture, equipment, employment, environment, etc. We assume that life beyond will be ethereal, which will remove us from the grosser necessities of physical organism and law to which we are subjected here. *There* we shall not eat, digest, excrete, procreate nor have the corresponding organs. Our substance will be of the Holy Ghost and need no renovation. We shall not walk and therefore shall not have legs, but will move by electric waves and have "the wings of angels." We shall not work and therefore shall

not have hands, and will forego the harp for soul music, as here in the higher grades of harmony the vocal supersedes the instrumental. Then, O Paul, what kind of spiritual body shall we have? Let us see:

When we look into the eyes of friend or lover, even here, we regard naught but the intellectual and spiritual light shining through the eyes and face; we forget for the moment even the clothing that enwraps them. Manner and animation make an interesting personality, not form, feature and color. We care but little about, nor we do not know, the plainness of our parents' features in their divine outpourings of love and sacrifice for us. When rapt in admiration of a song queen we do not see the trail of her robe, nor do we notice the size of an orator's feet while we are under the spell of his intellect and emotions. The child in its personal loves and reverences knows naught of physiology. So the disembodied soul, though of homogeneous ether may have some discernment of moral differentiation; for even here the features are not all that we read soul from. There are refined natures, particularly of the youth, who take no note of gross bodily conditions, are almost blind to them, and live only in the upper realms of imagination. For people who carry their criticism or pruriency so far as details of form and organism it may well be conjectured, if conditions of modesty or shame should arise, which are not likely, that out of the ether, which is

the parent of all matter, clothing can be made, not textiles, but some kind of ethereal or moral wrap. We came into this world naked and must go back in the same condition, no more thinking of clothing than we do now of it regarding our new born babes, or than mankind in their primitive purity did when

“Innocence that as a veil,
Had shadowed them from knowing ill.”

—Milton.

But even the ether itself, being material, may have organic laws and conditions. No violence is done to reason in assuming complete organic outfit in the next world as here. (See Dr. Chalmers' *"New Heavens and the New Earth."*) Then mayhap the soul will be only an illuminated face, or like the winged cherubim heads conceived by the inspired painters. One form is as good as another. Our organization in the next world will likely be only a refined extension of this world's laws and conditions. There we shall pass the time in the most delightful intellectual, emotional and moral communion with organizations to fit moral conditions, as we do here in our most exalted hours. There we shall have hand-to-hand and face-to-face joy, with minds emancipated, disenthralled, clarified, enlarged. Ambition, pleasure and social zest will have full scope, maybe analogous to this life, maybe different.

In this philosophy of earnest reaching forward to a reunion of betterment and reward, it is not necessary to construct scientifically and logically one flawless, complete, all-embracing system of heavenly life, answering every collateral and pertinent question that may arise, such as the form and size of the soul, transmigration, pantheism, souls of animals, environment, function, employment, etc., if we can, to start with, rationally construct a sound analogy as to our resurrection from this chrysalis state which, while it is irrefutable, does not outrage any of the faiths of mankind nor any law, yet gives hope, comfort and salvation to those who cannot rise to a biblical faith.

In pursuing any line of investigation, we are not expected to encompass all truth. We know space exists, but we are not expected to know its boundaries. But in this question of a soul body, we can draw some parallels. These questions can be answered by the analogy of the physical body. In the phenomena of organic sentience we have seen that mere size bears no relation to sentience. We can point to organized beings that are not larger than the molecule, showing every intellectual faculty. Can we conceive the size of the brain-center of such a being? The question of the quantity of soul matter is not important to sentient existence, any more than the quantity of physical matter is important in making an organized being, although quantity produces relative *power* in this world. The apparen^y of expressive and effective *strength* of

the mental ego depends upon the quantity like any other force.

“The soul is a living organism.”—Drummond.

So it is not necessary in adopting this theory of soul matter, to inquire into the size and shape of the mind any more than it is to inquire into the size and shape of God. It may take shape as the body takes shape. One would be no more miraculous than the other. If the soul is a substance, what is to hinder it from having form as our body has form? Spiritual forms and features would be no more unnatural than physical forms and features. Both are organisms of the original element.

The soul is like any other organized being. Its strength and scope for worldly application depends upon its mass and quality of substance the same as the animal body. Perhaps soul without some central egoistic impulse of cohesion may lose or gain *quantity*, as the body does, and thus annihilate its individuality. We do not know at what point exactly the loss of vital energy results in physical death. In the same way we do not know at what precise point the loss of spiritual energy or the separation of soul-substance or mass might destroy the soul ego. If one ego loses its particles or portions they will probably accrete with other egos, carrying their modicum of sentience along with them. There can be limited sentience or extended

sentience; intense sentience or dull sentience. This diffusion, affinity and interchange of soul substance is like the diffusion and affinity of gases, or like limited reincarnation.

ATOMIC LIFE.

That the individual atom has some kind of inchoate limited life, is probable.

"Oh, the untraveled continents of mystery in a crystal of snow. Oh, the God in the atom."—T. DeWitt Talmage.

We can readily understand a complete atom having an ego of life, perhaps unconscious life, like the new-born infant, and how a molecule is an organized ego, sexed, and capable of a sentient soul. But as atoms and molecules may be divided infinitely so may their ego be practically destroyed by disintegration, having fused back into the animal sentient ego. The microscope is discovering living animals as minute as any conception the mind can form of an atom. There are animals of whom it will take one hundred and sixty thousand, end to end, to reach the length of an inch. How do we know that every molecule and atom is not a living thing?

— "I believe the amœba has will."—Prof. John M. Tyler.

"Does an atom, infinitesimally small, seem too minute to be the ethereal abiding place of a living creation?"—Antoinette Brown Blackwell.

"Each improvement of the microscope displays races of animals too minute to have been observed before, and which would require the heaping together of millions upon millions to be visible to the naked eye. And each of these is composed of members as admirably suited to its mode of life as those of the largest species. Their motions display all the phenomena of vitality, sense and instinct. Nor are their actions blind and fortuitous, but evidently governed by choice and directed to an end. They have their appetites to gratify and their dangers to avoid. They possess circulating systems, often highly complex, and blood with globules bearing to them by analogy the same proportions in size that ours do to us."—Professor Kane.

"All that has been predicted of atoms, their attraction and repulsion, according to the primary laws of their being, only becomes intelligible when we assume the presence of mind."—Sir J. W. F. Herschell.

X There is no other way to account for energy in matter and the conservation of force than by a direct and present volition of God in each atom. The groping of physicists without this idea is heathenish, ungrateful, materialistic, and, in the last analysis, is unscientific.

"Crystals, according to Professor Judd, have a quasi life, and may be said to act and to think almost as much as some of the lower animals."—Marie Morelli.

All forms of matter, organic and inorganic, had their germs in the Almighty's mind; it was His idea in each instance that moulded the atoms and molecules into living things. After that each species produced its own seed as one of their many functions.

"Glorify thou me with thine own self, with the glory which I had with Thee before the world was."—John XVII.

ALL LIFE IN ONE.

As to the continuity of ethereal life we feel instinctively that we reach backward and will continue onward, as in chemical persistency and affinity. In our wakeful condition we have reachings of memory, and in our dreams vivid and repeated pictures of scenes that we have not experienced in this world, draughts from the deep well of the soul. We see this principle in our babes at their birth, in their display of family character, in their first expressions or first cry. We do not look upon our children as being wholly of us, but that we are to a degree channels through which their antecedents have come. This wave of heredity brings with it psychic quality, as the wave in the sea contains a living, moving force within it, separate from the particles of water which it contains. In a child we see the disposition of the father in the bodily qualities of the mother, and the disposition of the

mother in the bodily qualities of the father. If life were a mere "touching up at birth," as some have explained it, there could not be this intuitive connection with the past nor this heredity of ideas and of mental temperament.

"My substance was not hid from Thee when I was made in secret and curiously wrought in the lowest parts of the earth. Thine eye did see my substance, yet being unperfect, and in thy book all my members, which in continuance were fashioned when yet there was none of them.

As physical cells are units of life, and their multiplication constitutes the animal body, so does the multiplication of the *lives* of the cells constitute the soul mass in its entire individuality.

CHAPTER IV.

PSYCHISM.

The Pentecostal flame—Human magnetism—Social magnetism—Soul corporeity—Electricity and humanity—Vegetable electricity—Vitality—The electric voice—Ethero-materialism—Bible psychism—Personal devil—Wireless telegraphy and telepathy—Ether the body of God—The human body a dynamo—Sex in matter—Electrocution of criminals.

The Bible throughout treats of the soul as having a separate, dynamic, material force but little different from that of ordinary physical phenomena.

“And when the day of Pentecost was fully come they were with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting. And there appeared unto them cloven tongues like that of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance.”

If the Holy Ghost is a mere consciousness, without a substance, can it sound like the rushing of the wind, or appear as cloven tongues of fire? Here was the spirit of God directly manifest to the *physical senses*.

L. of C.

HUMAN MAGNETISM.

— The animal system is the best form of magnet. Its magnetism might be inferred from its friction of circulation, digestion and breathing. The nervous system is a complete telegraphic system. This magnetic or nerve fluid is proved to be the direct agent between the will and the body; and it brings persons and society into contact and accounts for hypnotic phenomena, mind reading and telepathy. Take a small piece of demagnetized steel, like a hand of a clock or the segment of a watch spring, and poise it upon a needle stuck in a cork. Then take a bar of demagnetized wrought iron, test it with the swivel to see that it has no magnetic force. Then grasp the center of the bar with the hands touching each other. Have the feet insulated by rubber, silk or oilcloth, and rest an arm upon a bottle to hold it steadily. Bring the end of the bar to lap the needle a quarter of an inch, holding it as close to the needle as possible without bringing them in contact with each other. Have patience. There may be twenty minutes before attraction appears. The phenomena will be somewhat capricious. But you will find that you have imparted your magnetism to the bar and that the bar will deflect the needle, even if the needle be covered by a goblet. This proves that animal magnetism and cosmic magnetism are identical. Different bars have different

powers, just as different people have. The experiment is more satisfactory when the swivel is first balanced in the direction north and south. This may explain why sleep is better with the body prone east and west. Each blood corpuscle is a complete magnet with its polarity. The magnetic current is everywhere more active in the lines of north and south. This might affect the magnetism in the brain to more activity. Of course to young, tired and rugged persons this would be unappreciable; but insomniasts have found the observance of this law profitable. Ill and enfeebled persons find it profitable to lie north and south by reason of an increase that would be produced in their nervous circulations. The magnetic quantity acts just like any other physical quantity. The swivel that is attracted by the hand magnetic bar will impart its current to a needle floating on water. The needle phenomenon will operate the mental disposition of the operator to the contrary notwithstanding, if there be but animal contact. A steel bar, round, one-half inch in diameter and about two and a half feet long, is effective because of its ability to hold power for some length of time. Several fresh bars and several light swivels are necessary for experiment to assure the experimenter of the entire absence of magnetism in the irons, prior to each individual test. Soft iron bars are most satisfactory because they are less likely to possess latent magnetism than steel bars, and soft iron is magnetically

influenced sooner than steel. This animal magnetism is precisely like all other physical forces, not uncertain nor mysterious, but its manifestation is proportional to the character of physical circumstances and to the ingenuity of manipulation. Persons impart it best in the morning. Strong, healthy, positive persons secure better results than their opposites could. Several persons holding a bar are better than one. But there is an unaccountable and perplexing irregularity about the results of experiments in this line and they are as varied as are the several personal temperaments. A bar warmed by artificial heat—without animal contact—will not exhibit this magnetic power.

There is no limiting the reach and influence of this animal magnetism. We are as dull to its possibilities now, and to the material substance of the soul, as a generation ago we were to the possibilities of electricity. When the wall of misoneism shall be completely broken through we shall be as rapt in amazement at spiritual fields lying beyond as if, by a certain discovery of lenses and photography, we should see the moving human life, business and sports upon the planet Mars.

“In the year 1872, I obtained from Mr. John Beattie, of Bristol, England, a retired photographer, a set of photographs that exhibited appearances which could only be accounted for by an assumption of the extrusion, from the bodies of one or more of the five sitters engaged in the experiments, of a nerve aura or vital stuff,

ready prepared and possessing chemical properties active enough to affect the sensitive plate, without being visible to ordinary eyes. We at once recognize the enormous importance in the fact that one nervous system could be proved to physically influence another without contact; in other words, that we had discovered the physical basis of sympathy or rapport."—Dr. John E. Purdon. (Before the Physical Science Congress.)

"A Russian scientist has proved by experiment that the human body is an electric pile, and that the skin sends off over the whole surface an endless number of electric sparks so small that they cannot be discerned by the naked eye, yet so distinct in reality that they can be photographed."—New York World.

VEGETABLE MAGNETISM.

Mr. Elwood Cooper, of San Diego, California, is authority for the statement of a freak of vegetable nature showing a quality precisely like animal instinct, in a root going directly sixty feet distant to the moisture of a decayed wooden sewer, until stopped by a wall of masonry, then clambering up the wall three feet to a hole, through the hole and thence down again to the sewer and following the side of the sewer on the far side of the wall. Waiving now the question of limited sentience in the plant, there was an ethereal or magnetic attraction of the moisture, perhaps inconceivably subtle, through that hole, but precisely like the blind instinct of men and brutes. We think


that these facts show that ethereal affinity in sentient life is the same as it is in plants and minerals.

There is no possible analogy or proof to deny, from appearances, that young plants, neglected in the parching sun, *sentiently* enjoy the refreshing spray from a friendly hand as the helpless infant does the soothing touch or drop of water on its fevered lips. Many horticulturists, even gardeners and farmers, believe that flowers and vegetation respond to and reward human sympathy, aside from merely mechanical and physical tillage. Who that has watched a tiny seed and visited the sprout hour by hour, bending over its tender and uncertain life, can feel no difference between its apparent mute gratitude and that of the cradle or the crib? "Sing to your plants and they will thrive," is an old adage. Mannish women cannot raise plants; under their presence the plants wither and die, although cultivated in imitation of qualities more feminine. A simple experiment will bring home to the mind this principle of mechanical or involuntary association of humanity. Slice off about a dozen thin discs of a small cork or rubber stopper. Place upon each disc some steel filings, magnetized, and float them all upon water, about an inch apart. A thin film of kerosene oil floating upon the water, to prevent induction, is preferable to the surface of the water itself. Then, if there be a few stray filings floating on the liquid, independent of the discs, there will appear, in the nebulous condensations of these inde-

pendent filings, not only an example of the cosmic influences between the heavenly spheres, but also an amusing illustration of the blind and passive movements of society, in consolidation and centralization, when not counteracted by free will and intelligence. First two discs will approach each other; a third will, after an apparent hesitancy, join the two; then a fourth will come; then other cliques will form; then there will be a scramble to join the largest; finally they will all coalesce. Sometimes one will apparently be left and will roll about the circumference to find an interstice and will fit itself in, satisfied. The weakness and flunkiness of society and the mechanical dominion of personal and central forces is thus well illustrated.

PUBLIC MAGNETISM.

Now, this magnetism being found in all animal life, and having a mutual interaction with the consciousness, does it not, allied to mind, tend to account for many of our social phenomena? Is there not in our tendency to congregate a mechanical or merely magnetic as well as volitional power? It may be simply bodily magnetism that at times draws people together by blind impulse and without choice, but we think that this phenomenon approaches toward our position that the sentient ego of man has a material base, always considering magnetism to be a substance in motion.



That human sympathy is united to material cohesion is shown in our tendency to group about centers. In the physical universe attraction and gravitation shape everything into spheres, equi-distant and equi-potent from the center of attraction, like the worlds, planets, suns or raindrops. So masses of people, large or small, incline to a center equi-distant, not alone volitionally but also by material attraction. We speak of the family "circle," not of the family square or parallelogram. So cities have circular forms as far as possible, not alone for convenience as regards distance and space but also from *involuntary* attraction.

"There is an extraneous force of will which acts upon matter in derogation of laws purely physical, or alters the balance of those laws among themselves."—W. E. Gladstone

ETHERO-MATERIALISM.

To this doctrine, that the soul is a conscious material substance with a self-continuing power, there are opposed two classes of people; one is the ultra-materialistic class which believes that mental action or sentience is only the product of physical life or friction, and that with the death of the body the mind vanishes, annihilates, leaving no soul residuum; the other is the class, including the religious sects in general, which believes that the soul is simply consciousness—an idea—and that at death it continues, without body or

substance or locality and merely by the arbitration of God. But the corporeity of the soul is becoming more and more believed by acknowledged thinkers. If the soul is corporeal substance its resurrection is vouchsafed under essential moral conditions.

"The soul is, consequently, the sensitive organ, not the body, and is therefore the true and real body of the spirit, and the body is only its outward framework, its shell and its covering."—Zschoke.

"Of all realities the soul is the most solid, sound and undeniable."—Fiske.

"The existence of finite beings unconditioned by time and space is inconceivable. The idea of soul passing off into space like a puff of empty nothingness, without form or substance, without any kind of organic function, still existing, but nowhere in particular, is about equivalent to annihilation."—Rev. Thomas Clark.

"Mind is a circumscribed aggregate of activities, and the cohesion of these activities, one with another compels the postulation of some thing of which they are the activities."—Spencer.

His "activities" mean consciousness, and his "some *thing*" must be substance.

"We possess evidence that there exists an all-pervading something, not to be defined as matter, but which may be regarded as the substantial medium of those actions known as light, heat, electricity, gravitation and

magnetism; that the mind operates on this medium in our visible bodies we find in the fact that a man, by the mere act of his will in contracting the muscles in his arm, can cause a current of influence which sensibly deflects the needle of the galvanometer. Every act of will seems to act through an agency similar to that of an electric telegraph. The will being capable of moving this agency and being moved through it, may we not reasonably imagine it possible that the soul is to be forever associated with it in some specific and identical form? This agency is probably one with the all-penetrating medium of the universe, called, for the lack of a name sufficiently definite, ether. It is calculated to serve as a spiritual body which, taking direction and impression from the soul, might be capable of influence and action in sympathy with all the changes of mental and physical of the universe."—Doctor George Moore.

"Nature has stored up in the universe an infinite energy. The eternal recipient and transmitter of that energy is the ether."—Tesla.

What apparent phenomenon is better fitted to give an idea of a concrete God than this universal ether? He cannot be with us or about us in any way but as a substance. Do we know of any other substance more omnipresent or more omnipotent? God's power and manifestations are in all respects like electricity, as the white light in the burning bush, at the tomb of Jesus, in Elijah's fire at the altar, in Saul's light on the way to Damascus, and in the pentecostal flame, The electric flame, flashing under our street car wheels, is brighter than the sun. Tinted with purest

pale blue from the heavens, it fills the imagination with the visions of Moses, Abraham, Saul and Mary.

"His countenance was like the lightning."—Matthew, xxviii:3.

In the Bible, the Holy Ghost and the angels are spoken of as lightning, or fire, or the white light. In the French translation this light is always *eclaire*,—lightning.


"And the God who answereth by fire, let him be God."—Kings 18, 24.

"God is a shape of pure electric radiance. He caused the earth to be inhabited and dominated by beings composed of earth's component parts, animal, vegetable and mineral, giving them their superiority by placing within them His likeness, in that form of an electric flame or germ of spiritual existence combined with His companion working force of will power. In Christ was an embodied electric spirit. From first to last His career was attended by electric phenomena."—Marie Corelli.

"And the angel of the Lord appeared unto him as a flame of fire."—Exodus, iii:2.

Dr. Mortimore has written a book to prove that electricity is the body of God. He makes this expression:

"When we come to investigate the agency of spirit, we find that it is a fire, a principle or agent that per-

 vades all nature, one which is indestructible. God's spirit is the source of light. There is evidence that light is a distinct force; that this force is creative on matter sensitive to it. May we not, without destroying the conscience inculcated by our respective religious creeds, accept the old teaching and comprehend that God is light? The postulate is simple; God is light and light is life."—H. P. Malet.

"Paul saw a light in the heavens brighter than the noonday sun, and said, 'Who art thou, Lord?' Of course it was the Lord who had always appeared to the Jews that way, as in the burning bush, the pillar of fire, the Shekinah."—Dr. Meredith.

"The body is supposed to contain within itself an electrical form just like itself—head, eyes, brain, tongue, arms, legs, sex, organs; that at death this aerial form escapes the body; that it can die no more, but lives, suffers, thinks, enjoys in that other life; and that it is in all respects a human being still. This brief definition is as good as one occupying a hundred pages."—Dr. P. B. Randolph.

"For all practical purposes we may treat electricity as if it were a material, incompressible fluid which, when in motion, produces certain effects that we can observe."—Faraday.

Magnetism and electricity are one. The stream of magnetism through air will deflect a flame and produce heat by its friction to a point of melting metals.

And why may not sentience occupy electricity as well as occupy the dissolvable compounds of the

body? What is the peculiarity of any part or element of the body that makes it adapted to mental contact and action? The body has six principle chemical elements. Which of them contains the soul? Or is there yet another element in the body, the element of all elements?

The mechanical dynamo gathers, does not generate, electricity. The human body with its blood circulation is a dynamo, or galvanic jar of chemical attrition, gathering this life from the spaces. So the armature and the magnet do not generate or "propagate" electricity; they remove it from its natural spaces.

"Dr. Augustus Waller, of the hospital schools, has recently made a number of experiments showing that it is possible to detect, by existing electrical instruments, the electric currents generated by each beat of the heart. Two people, holding each other by the hand, and connected by a capillary electrometer, give evidences of electrical shocks through each other. The hands of a single subject, dipped into two basins of water in connection with the electrometer, give a deflection of the instrument at every beat of the pulse."—Philadelphia Press.

"The animal body may be regarded as a galvanic engine for the production of mechanical force from food and solar rays."—Dr. Gregory.

DEATH BY ELECTRICITY.

Mere anatomy is lifeless. A man in full health and power, by the loss of a few ounces of blood and with-

out lesion, is dead. The circulation being stopped there is no friction or chemical action to *gather* electricity. Why friction in the dynamo, or the mere passing of the armature by the magnet, without touch or friction, gathers electrical current, is another law yet beyond our powers of understanding. Without losing blood, when the current of electricity is diverted or shocked out of a man he is dead, although not a corpuscle of blood has been disturbed, just as the flame of a lamp is blown out, leaving all the vitality and principle of life remaining. Then the perfect body disintegrates and is incapable of producing life. Possibly artificial friction, stimulant and galvanizing might call back another life like that of an infant. Is death by electrocution simply a displacement of the soul, a dislocation or disarticulation, like one current of electricity driving out another, or one current of air in a room driving out the other air? Modern deaths by electricity have been a psychological revelation. There lies a *perfect* and warm dead body without a soul. Where now is the "mode of motion" to make a soul? Does not this show conclusively that life and soul are wholly within something else than the body, something more elusive than molecular or atomic action?

"The practical results of the microscopical examination are that the passage of the electrical current through the body is attended with no recognizable changes in

its tissues or organs. None of the cells in any of the tissues shows any signs of mechanical violence, such as tearing, fracture, or any disintegration of protoplasm. The blood cells are not damaged in any way by the current; even the blood plaques are unchanged."—Doctor Carlo McDonald. (New York Medical Journal, May 14, 1892.)

That which is ordinarily spoken of as human life, or mind, is a bundle of experiences. The dead body of a man electrocuted is simply a body with the vehicle containing those experiences shocked out of it. But whither has the bundle gone? Has it departed upon, and with some other essence, like another mass of electricity? Another infusion of electricity would not, perhaps, restore life because the new electricity would be foreign to the individual. Possibly a new soul might be grafted upon the old body, or a new germ might be formed, and thus accrete back to the old ego, gradually like the Divine possibilities of the resurrection or re-assembling of the physical body. We are upon the border of marvelous electrical discovery as related to biology.

"Electricity is connected with biology."—Professor Vanderweyde.

And biology is connected with psychology. After a capital execution by electricity, and before the doctors incontinently chop up the victim, a separate corps of scientists ought to be permitted to resuscitate after the

culprit is legally pronounced to be dead. The law does not call for two legal deaths.

"The vital forces are essentially electrical; are ponderable qualities."—Gustave Jaeger.

"'The soul,' says Doctor H. Stevenson, of this city, 'is located in the corpus callosum, a little spongy body situated at the base of the brain, which has defied the efforts of the physicians in their endeavors to ascertain its uses in the human anatomy. The corpus callosum,' said the Doctor, 'is the seat of the imperishable mind, and is the great reservoir and storehouse of electricity, which is abstracted from the blood in the arteries, and conveyed through the nerve up the spinal cord to the corpus callosum.'""—Philadelphia Enquirer.

"Electricity itself seems to be converted into vitality, as elsewhere it is converted into light, heat and chemical motion. When life can thus not only be renewed but actually transfused into the veins, or rather the nerves of a man, remains for psychological science to determine."—E. P. Jackson. (North American Review.)

The infusion of an unimpaired dead body with a new electricity might not infuse it with the old experiences, which are called "life," "mind," "ego;" but we have no precedent in fact, nor reason in science, to declare that an unimpaired human anatomy, without lesion, with the identity of sentience completely disrupted from the nerve center, meaning death, may not germinate a new life by electricity, or by animal magnetism and artificial respiration, the life of an idiot

or of a new born infant, a new spiritual ego, foetus or protoplasm to be developed as a new person, a twin or graft upon the old body, but not bring back the former memory or mental ego. But then only a few scientists would believe that the condemned has really died. New quantities of electricity could not be expected to cause a sudden infusion of the same recollections and mental illuminations that have made the former life or consciousness. They have gone with the old electricity. If the memory reside in a mass or body of electricity it is an ego that cannot be duplicated, a self-built affair, an identity, a sentient history, the identity of which cannot be substituted by new electricity, although electricity be life of itself without experience—raw life. The mind or soul that has left the body was an ego, built up from the first ego germ; but the restoration of a mere new animal or physiological life would not be restoring the same ego. Here we would have one body having had two souls, like an apple-tree with two different species. And yet, we have had in history, cases of prolonged double consciousness.

It is easier to shock animals to death by electricity than men because they have less resistive power. A brute or man will resist the heat of an oven that will cook a dead one. The application of electricity to the human system to restore circulation and energy will become as common as the use of quinine or rum now is. The nerves may become clogged with effete nerve fluid and need purging. There is nothing more

exhilarating than an electric spray. Electric spraying chairs ought to be as common as barber chairs or boot-black stands.

ELECTRICITY IN GERMINATION.

As a further illustration of physical soul power, there are certain facts and analogies to give favor to the theory that sex and organization in the foetus are formed by nerve shock or mental force at the instant of coition, instead of by the ridiculous monstrosity of a seminal animalcule, or animal, as the beginning of an individual, each of which would need to have father and mother, and thus have a pre-existing sex. From the number present in an ordinary coitional function "millions" of them are presented, eligible to ovarial absorption instead of the blind, mechanical and miraculous selection of only *one*. Of course we cannot comprehend or gainsay the minuteness of nature's operations, nor whole of the principle of selection or survival of the fittest. The presence of trichinæ resemblances in the fecundating secretion is not a proof that they are the germs, or cells, of an individual life. If they are, where were they born? They would make the father the mother also, and the woman only a mere pot of earth, or incubator. But the woman contributes character and heredity to her progeny by her mental electricity. She and her family continue their own race. She is equally endued with humanity. The

presence of spermatozoids may illustrate the virility of the seminal fluid by their being an active vital principle; but they do not, by any test, proof or analogy, show that they are the individual predecessor, or beginning, of the animal individual. The granules that are present may be the fecundating power, struck into a spark of ego-life and beginning, or organism, by the intense mental fusion of the act of coition. The beginning of the ego may as well be there, that being the intensest moment of mental animal existence, as at some unknown time in the glands of the male. If the spermatozoids are animals with life, the embryonic beginning of men, they must be well on in development, with all the animal qualities of an ego and the functions of a race of beings. If they are animals that would require a genesis there, in their habitat, and a family history and heredity, the doctors have discovered no such thing. They begin abruptly by claiming a sort of spontaneous generation of an *animal*, or species, within the testes of the male alone and without the ordinary copulation of those animals. Well proved phenomena of brute breeding show the power of sexual vigor in a parent to cast an opposite sex in a progeny. The female being the most vigorous, and her mental concept dominating over the male is, of course, a male image and a male issue is the result. The male being the most vigorous, this mental concept at the instant of coition is of course, if the stronger, a mental picture of a female and a female issue is the

result. At that instant the sex is stamped. Probably conception without a mental act would produce an idiot or hermaphrodite. Has any propagation of animal existence ever been known without mutual volition of the two sexes? To this assumption that the individual is begun as a mental act at the instant of coition the spermatozoids have been cited.

“The movements of the spermatozoid have no analogy to the voluntary act. Its motion is not even a proof of its animal origin.”—Dalton’s Physiology.

“The process of incarnation, and the method by which the soul takes new forms, are in this wise. When two persons ally themselves in the flesh and beget a child, the moment of impregnation is usually, though not invariably, the moment which attaches a soul to a newly conceived body. . . . In the man the astral fluid becomes transformed into human life at the moment of conception. . . . Spirit is projected into matter in order that soul may be begotten thereby.”—Anna Kingsfor

At the instant of coition the umbilicum is formed, electrically, between the seed and the ovum. Then the soul of the individual commences.

CHAPTER V.

PSYCHIC PHENOMENA.

Social cohesion by magnetism—Electric infection of disease—Social contagions, fads, fashions—The breath of life—Atmosphere propels the soul—The hand of God in electro-motive power—Electric oratory and command—Sympathy—Influences in the air.

Like the myriad of aerolites that are falling unseen upon the land and into the sea, psycho-physical phenomena are occurring everywhere, phenomena of which the public is not apprised; only a few are seen. Every day in the public press all over the world are avouched facts. Readers will judge for themselves of their weight as testimony. They are not selected here as particularly forcible examples, but as representative of millions like them, enough in number to justify induction and to form a system of philosophy.

In business the following mysterious facts have been noticed: One man or woman will compel custom, increase power of attraction over the public, get rich, and the most acute observer cannot tell how it is done, while another, superior in intelligence, character, energy, capital and social standing, will utterly fail. The

difference lies in the active, soul-dynamic force that is used as an unseen, compulsory force, compelling patronage. Self-poise, quiet, watchfulness, persistency, will bring all under one's influence in time, like all physical accretion to the larger mass.

If we inquire of those about us, we shall find very many people who have had some super-sensuous experience. Failure to collate these experiences has left the world in ignorance of spiritual laws. This author has had narrated to him, by many persons of proven intelligence and honor, the coincidence of dreams and premonitions with facts afterwards discovered by them, in too many cases for publication.

"A Chicago gentleman who is a prominent operator on the Board of Trade, and a vestryman of one of our Episcopal churches, the other day related an experience that fell under his own observation. 'Some years ago,' he said, 'my father, with whom I lived in an Iowa town, had a severe illness, from which he was convalescing at the time of the occurrence which I am about to relate. One evening upon going to his room he inquired where Levi Whiting had gone. I said that Levi Whiting, who lived in our old home in Western New York, had not been there, but that he had been dreaming. He said that Levi had been there, that he had had a good visit with him; and I failed to convince him that it was only a dream, of which I had no doubt. As far as we knew, Levi Whiting was in good health; but a few days after this we heard of his death and upon getting the particulars, it was found that he had died in New York the same hour of this occurrence in Iowa. My father was a member of the Presbyterian church, was an exemplary

Christian, and, as far as I knew, never saw a spiritualistic medium in his life, but he always firmly believed that the spirit of his old neighbor had paid him a parting visit before leaving for the celestial abodes.'"—Chicago Journal.

"Vincennes, Ind., March 20.—The body of John Murphy, who was drowned on March 7, was found this morning by Deputy Postmaster Roseman, who asserts that he was impelled to the river's side and to the very spot where the body was. This is the fifth body that has been found in an almost similar manner."—Clipping.

TELEPATHY.

Wherever a man goes he leaves his magnetic impress which radiates upon all who pass. Hunters say that when a fox jumps upon a rock or into the water and gets his feet "cold," the hound loses the "scent." Along the cold city flagging of a winter day, where thousands of feet are scraping, the dog traces his master. Can it be odor? Cats, birds, and other animals, without geographical knowledge or calculation, have magnetic *contact* with the distant objects of their interest or affection. They do not scent or smell home fifty miles away. They are only living magnetic needles. The sense of direction in animals, so often attributed to scent, but still remaining to us miraculous, is probably a simple electric induction from a physical fact to consciousness, simple telepathy. In the operation of this

faculty the pole of influence and sensitiveness is at the junction of the nostrils with the upper lip, which place is also the expression of sympathy and love.

“One of the most interesting of those out-door experiments I have ever performed took place in Berlin twelve months ago last Easter. Having purchased an Easter egg and put into it a quantity of gold, the egg was given to Mr. Kasson, the American Minister, to hide anywhere within a radius of a kilometer from the Hotel de Rome, which was the starting point. Accompanied by Count Moltke, His Excellency Dr. Lucius, and Prince Ratibon, as a committee of inspection, Mr. Kasson took away the egg and hid it while I remained with the balance of the committee in the hotel. Instead of taking Mr. Kasson by the hand as I had done in other cases, I caused him to be connected with me by a piece of thin wire. One end of the wire was twisted around my right wrist and the other end around his left. The coil itself remained slack. Thus connected we started on our errand of search. From time to time the wire was drawn taut and it cut into our wrists with the force I exercised in pulling my subject along; but, as far as possible, I avoided actually touching his hand with my own. After leaving the Unter den Linden we turned into a narrow street and then into the Emperor William’s stables. I went up to a corn box and found it locked. For a moment I took Mr. Kasson’s hand in mine in order to increase the impression. This done, I moved toward Prince Ratibon, and putting my hand in his pocket I fetched out the key of the box, which I opened and inside, among the corn, I discovered the hidden egg. The egg and its contents were afterward presented to the Crown Princess of Germany as an Easter gift for the kindergarten, in which Her Imperial Highness takes

so deep an interest."—Stuart C. Cumberland. (Nineteenth Century.)

And yet notwithstanding all the gifts of Mr. Bishop and Mr. Cumberland, murderers go undiscovered, victims unavenged and public justice unaided. There is no court record of this psychic aid in its public functions, but it is because of the carnal obsession of courts, juries and public functions generally. If angels were as plentiful in Wall street as snow flakes what chance would they have of knocking through broker's skulls?

The *Nineteenth Century*, after citing a large number of well authenticated cases of mind-reading, contains this:

"A permanent magnet brought into a room will throw any surrounding iron into a similar condition. Similarly we may conceive that the vibration of molecules of brain stuff may be communicated to an intervening medium, and so pass from one brain to another with corresponding impressions. Further advances along the lines of research here indicated, may necessitate a modification of that general view of the relation of mind to matter, to which modern science has long been gravitating."

It may not be brain stuff that vibrates, but ether. We have seen blind men sit down before pianos, spread their fingers and strike the chords instantly. How do they know their location without having previously touched the instrument? And we have seen them hail

their friends at a distance who were perfectly motionless and noiseless.

"A month ago or so, the wife of Jacob Berean, of Marlborough, New York, had her right leg amputated. A week or so ago she complained that two of the toes overlapped each other, and that it pained her dreadfully. Unknown to her, Mr. Berean dug the leg up and straightened out the toes. He then went home and asked his wife how she felt, when she told him that she suffered no more."—A clipping.

"Curtis McGregor, of Caddo Peak, who had his arm amputated, used to sit up and walk around the room, but complained from the first of a pain in the amputated hand, and he declared that bugs were in it. This continued until the eighth day after the amputation, when friends exhumed and examined the amputated arm, which had been buried in a box, with a cloth wrapped about it. A large bug was found in the hand as stated by Mr. McGregor."—Waco News, Texas.

George Crooke speaks of a "nerve atmosphere." Swedenborg saw a conflagration by clairvoyance some hundred miles distant while it was occurring. Let it be repeated—this is wireless, nerve fluid telegraphy.

SOCIAL HYPNOTISM.

This law is illustrated in domestic life. The man, the natural head of the household, who maintains his centrality of character, becomes the absolute master,

for weal or for woe, of his wife and children. They cleave unto him; they are passive to him in conduct. The old civil laws, recognizing this power, would not allow a wife to testify either for or against her husband. It is a hypnotism without "suggestion." The head of a family has moral responsibility, not only to command, according to right and intelligence, but to keep from destroying the individualities of the family and from weakening their character by absorption of their force into his. The wife and the children should be allowed free, unhampered, unawed growth. Observe the crushing influence of the stronger person in a case of love. How many women have gone with faltering heart, revolting judgment and leaden feet to the matrimonial altar under a dreadful nightmare, a fatal fascination or thralldom, which has needed the strong will of a third person to break.

It is an earnest question, prompted by accepted phenomena, whether morbid states of mind, mania for vice and crime, are always original with the individual, or sometimes resultant from the surging of a psychic energy outside of him that is laden with these qualities. The victim of all vices, more illustratively venereal vice, may be the subject of spiritual influences, or even inorganic sexual principles that are entirely objective to himself. A remark by Paracelsus was that "the air is so full of devils, that there is not as much as a hair's breadth between them." This would be literally true if atoms were devils. We all silently affect one an-

other in character and inherent states of mind and morals.

"I really do believe there are strange influences in the air sometimes; like seeds of plants blown by the wind to places where they best take root and fructify; so the unseen yet living organic influences of hatred or love, joy or sorrow may be, for all we know, broadcast in the seemingly clear ether, ready to sink sooner or later into hearts prepared to receive and germinate them."—Marie Corelli.

Disorganization of bodily health may be due from this social principle instead of the so-called germs of disease. Many of these proclaimed germ theories are conjectural. The atmosphere is made the scapegoat of many ills. Objective social conditions may affect one's health. "Outing" in the country is beneficial to the health sometimes, not from the change of air, but by escaping from the disturbed or oppressive social magnetism, allowing the spirit to revive without the exhaustion of its powers by others, or their overbearing repressions. There can be an unseen germless social element of society that produces discord in body and mind. In cities half of the people are sent prematurely to their graves by this psychic pressure and attrition, without apparent physical cause. They say they require "a change of air." They recover by isolation, but their recovery is rather a rest from magnetic contests with unseen spiritual aggression; for the air of the country is no better than the air of the city, even in its cleanest parts where most people get what they call

malaria, but which is, likely, nerve poison from their own effete nerve and brain matter and also from yet undiscovered nervous diseases of society. The air sweeps across both city and country alike in the same hour. Country people often get the same benefit by coming to the city. And where there is not the offensiveness of a crowd, there may be in domestic circles magneto-mental antipathies that silently and secretly consume. Public authorities, to save taxes for asylums and hospitals, should promote cheap travel. The trolley cars in cities save millions of dollars in that way.

Social cohesion is not moral force alone; it is also a mechanical, involuntary force, like gravitation. Soul magnetism is the cement of society as attraction is the cement of the physical universe. Strike out of mankind this magnetism, leaving men as independent entities, then whatever their moral sympathies, teachings or languages are, society would disintegrate and mankind would die out. There can be no completely independent individuality. There can be immoral reflections from the earth as from the society. Different soils and exhalations will effect different moral conditions as well as different physical conditions. Mental diseases and conditions are sometimes endemic.

A PERSONAL DEVIL.

The human system is sometimes made a funnel or channel of inorganic and outward psychic element.

This may account for intense predispositions in some people that are not hereditary to them, as becoming "possessed of the devil."

"If there is one thing palpable on the face of the Scriptures it is the personal existence of a diabolical spirit of Satan, with whom Christ personally fought, and in whose power the world now lies."—Rev. George F. Pentecost.

The personal devil is nothing more nor less than the objective and confluent badness of all mankind, living or dead, conveyed by this social magnetic fluid or universal medium. It is an outward force besetting us, and therefore the principle is the same as a personal devil, only it has been wrongly named by our forefathers, as they named it witchcraft, using the term as an allegory. The serpent that tempted Eve was probably an outward endemic influence, or the cumulated badness of the race; Adam and Eve being only the allegories, or the first expressions of history. A personal devil is, of course, inconsistent with a personal God. It is only a name for an impersonal evil influence. God would not create a sentient personal antagonist and enemy to all his own graciousness. We ourselves aggregately have made the devil. If a personal devil has existed coevally with an independent God, then God is not omnipotent nor even a creator. Man, himself, through his free agency, fell. Much is

laid to the devil, as well as to God, that should be charged back to mankind.

Under this law of the materialization of souls any like parts or faculties of souls have a natural affinity and material cohesion with similar outward elements. Where one is endowed with a highly developed faculty, it draws like influences from invisible sources and becomes a controlling passion. The musician augments his faculty from the musical beings around him, dead or alive; vice appetite is augmented by the vice and appetites of objective psychic influences, not from inward influences nor yet from imitation, but by induction. All know the mysterious power of appetites; they appetize the very will itself; the will is fatally prostrate before some overpowering outside influence, unless warned against it.

It is a familiar fact that a household often awake together, either very early or late, in the morning, without traceable cause.

And why does nature demand, when affection is in operation, close *contact* and presence of two souls? All forces diminish according to the square of the distance. This appears to be a law in soul force. When old friends meet there is a grasp of hands; a shock of psychic force is discharged by each one into the other. What kind of a father and mother would they be who, saying they love their children, yet never touch nor embrace them? Love demands contact and will not tolerate distance.

PUBLIC MAGNETISM.

We know that it is almost impossible to enjoy a play or a speech in a small audience. That is because there is less aggregate volume of soul to act and to react upon and arouse the individual soul. The greater enthusiasm of a large crowd over a small one is proverbial. Sometimes where the mass is large it upsets all judgment and carries the strongest intellect away into mechanical demonstrations. This is illustrated in religious, musical and political excitements; in war, public fears, panics and riots. This mental infection probably would not occur if all individual minds were absolutely isolated. Some influences are material infections of mind, like the infection of diseases. Bishop Buer said, "A nation may go mad the same as an individual." How can that be unless the individuals are connected? A New York newspaper recently spoke of a man becoming enchanted, ruined and thus killed by the "magnetic, overawing influence of an opulent and powerful New York family;" and his decline was a mystery to the physicians. A leading journal recently avowed its belief in "an electric current in large masses of men which leads them on automatically to riot." The same paper announces "contagious insanity" and the theory of public excitements "sweeping from one individual to another like contagious diseases."

Some holidays will, without traceable cause, be in different years differently observed by the community. One Christmas will be merry and noisy and another will be quiet, universally, so much so as to strike the attention of every observer. One Easter Sunday will be observed with floral extravagance over the whole land, and without any conventional agreement, sign or apparent cause, while another will be as strikingly simple. At one spring-time one flower will be the fashion and another spring-time another flower will appear everywhere, and florists will declare that they cannot account for the popular fad. There will be no apparent cause for the universality of these social whims. Communities are spontaneously, silently, mysteriously animated and directed as one individual in his humors and conduct. How does this happen without conventional agreement or notice except that a community of mind is ethereally connected? Accidental concurrence of a million individuals could not happen. Fads will not set in simultaneously throughout a nation, like epidemics, unless there is a connection between the people.

It is a very noticeable fact to travelers that towns possess an individualized mental character exactly as men bear personal traits and moods. Whether this pervading sentiment that is in a community comes of involuntary imitation and moral example of one leading person, or from mechanical inoculation is a question. Some towns have a style of business thrift

and practice, others are indolent. Some are studious and cold, others are impulsive and rollicking. Some are noted for amours; others are pure. Some are especially distinguished for religion; some for temperance, architecture, floriculture, travels, diversions, dress, horses, literature, etc. In short, of all the sentiments and impulses in the individual mind it can be seen that communities take them on. Are the harmonies of a mass of the people the result of mere isolated and accidental matching of the individuals, of voluntary imitation, or of magnetic contact and induction as gases and fluids mingle?

VARIOUS ETHERIC PHENOMENA.

A boy remains asleep on the morning of Independence Day amid all the racket of cannon and fire-crackers, but the mere calling of his name by a comrade awakens him instantly. Is that a sympathetic *force* penetrating through distance to the sensorium? In jurisprudence respect is given by appellate courts to verdicts rendered by juries because the juries have confronted the witnesses themselves; and the appellate court knows that it cannot get the whole truth by "reading the cold pages" of the report. The judges have been accustomed to call it the "manner" of the witness that produces the true effect upon juries. It is probably not the manner alone but rather the unseen magnetic transmission of the truth, involuntarily, from

the mind of the witness to the minds of the court and the jury. They peer through his verbal testimony into his inner chamber of intent by this etheric or electric induction, or mental X-ray.

The common phenomenon of the expression of the eye has not been given full weight. Notice that when we are speaking to human beings and brutes they look squarely into the eye, not the mouth whence the sound and motion of the words proceed. But there is absolutely no change of form, feature or molecule in the structure or substance of the eye itself. We do not catch the full meaning of the delivery from any physiognomical law we have learned; it is soul inducting into soul its hidden meaning. There is something there besides molecular change or movement in the substance of the eye; there is an unseen stream of truth and fact, as substantial or material as a stream of water or current of air or of electricity.

A clerk who had served in a criminal court for thirty years said that he was satisfied that juries and judges are influenced involuntarily and mechanically by outside public opinion, the expression of which they have neither heard nor read; influenced directly, with no apparent communication, during a case.

The *Cleveland Herald* records the case of a corpse being left at the Chicago Morgue for identification, and when about to be sent to Potter's field, an apparition appeared and stated that the corpse was his body and also stated the circumstances of the death and

that his name was "Charlie LaCroix, of Dunnington, New Brunswick," and that Father Condat would claim the body. The Coroner, not knowing that there was any such person, telegraphed to Father Condat, acting on the instructions of the apparition, and all of the statements of the ghost turned out to be true. That these things are not occurring everywhere is no reason for believing they never occur at all. When the single telegraph wire was first laid through Central New York, the writer of this passing under it during a winter's storm in the year 1849, heard all the machinery of a cotton factory fifteen miles distant. From that none would have predicted the telephone of forty years after.

The Brooklyn *Daily Eagle* speaks of social epidemics in different parts of the country, the separate instances having no apparent connection with each other, such as grave-robbing, suicides, bank defalcations, murders, incendiarism, etc.

The St. James *Gazette* reports that Mr. Irving Bishop, blindfolded, found a pin after traversing three or four streets holding by a piano wire the man who had hidden the pin, and that he found it inserted in a window sash on an upper balcony of a hotel.

"J. F. S., in the New York *Times*, states that he awoke himself one night while dreaming of his son who was in a distant city with the expression, "God have mercy upon him!" at the very instant when the son was helping an old lady from a burning building.

He also dreamed at another time of seeing a friend ascend into the heavens at the time when that friend was dying.

“Mr. Stuart Cumberland, the mind reader, has been trying his gift upon certain members of the House of Commons, in the smoking room of that institution. He asked Mr. Gladstone to think of some number, and after this was done Mr. Cumberland guessed that it was 366; this guess was correct. Another distinguished person thought of the number 41,049, which Mr. Cumberland guessed also. He made no mistakes in the series of experiments.”—Harpers Weekly.

School teaching is more wearisome than an equivalent of purely intellectual effort in solitude, because there is the objective, resistive, mental magnetism of a multitude to overcome, the same as in muscular wrestling.

The writer of this went directly and immediately to the homestead and grave of his dearest friend, in a town hundreds of miles away, without any knowledge of their location, and without the intervention of any other grave or house, precisely as though guided by angelic monition. It was completely miraculous unless by spirit law.

WHAT PROPELS THE BLOOD.

The theory that the magnetism in the oxygen and the iron particles of the blood with their polarity is

as much the cause of the blood circulation as the muscular pumping of the heart, is worth examining. It is doubtful if the fibrous strength of the heart is sufficient alone for so much mechanical force, although it is true that there is some contractile power in the heart which is received from and allied with the magnetic power of the air which is attracting and repelling between the positive red blood and the negative venous blood, precisely and mechanically as in the electric motor.

The ethereal soul, stored in the brain and nervous system, is probably obtained from the breath of life in a manner illustrated in the accompanying diagram of one of the myriads of air cells in the lungs.

The diagram of one air cell and one capillary vein represents, generally, the circulatory and respiratory systems, operated by the oxygen's magnetism in the outside air. The oxygen is the only magnetic gas. On the left are the dark corpuscles, in the vein, with the life principle of the oxygen taken out of them by the absorption of the body. By their negative condition they are attracted to the positive property of the oxygen in their air cells, and are there charged with positive electricity which repels them, under the familiar principle that like poles repel and unlike attract; and as they cannot pass back through the vein to the right ventricle valve of the heart, the valve opening inward, they are forced by electric repulsion through the right auricle valve of the heart, which opens outward, to the tissues and nerve fluid; the heart

being a rhythmic regulator of the magnetic force that comes to it through the phrenic nerve from the brain.

The working of electricity is by both attraction and repulsion. This is, at once, another proof of its fluidic and its soul-sustaining nature. Positive electricity attracting, charges the object attracted with its own positiveness and then repels it. Thus the circulation of the blood and the respiration of the lungs furnish a complete prototype of the electrical dynamo and motor.

In the process of breathing, the oxygen that goes into the air cells with the atmosphere attracts or is attracted through the walls of the air cells, by the iron corpuscles of the blood, each of which is a magnet. The molecules of the blood, being larger than the pores in the walls of the air cells, cannot pass from the capillary veins through those walls into the cells, while the atoms of the oxygen can pass through the walls into the blood. The oxygen is found in the blood for a "considerable time" after it leaves the lungs. Only the oxygen gas is attracted through the walls of the cells into the blood, while the non-magnetic nitrogen of the air stays in the cells and is expired with the breathing. It is one of the many dogmatic canons of physics, many of which have been overthrown, that the heart is the propeller of the blood. This is probably not entirely so. If it aids in the circulation at all it may be but auxiliary, preventing, by its valves, a back flow or regurgitation, and deriving

its regularity of pulsations from the unknown law of nervous *rhythm* and impulse in common with the rest of nature. The heart has no volition; it is not an animal nor an engine. The soul does not inhabit it. With the rest of the system it receives its impulse from the hand of the Almighty, not directly and immediately applied to it as an organ, but by the electrical agency as applied through the atmosphere. The blood is propelled by the cosmic force *exterior* to the body. There is no inherent, or self-living, in the heart or body. A repetition of this principle, in new dress may be pardonable. The iron corpuscles of the venous blood, coming back through the capillaries that surround the air cells of the lungs, have been negatived by use throughout the body and are attracted thither by the positive electricity that is in the air cells. There the corpuscles are again converted into positive magnets, becoming revitalized red blood, and then are repelled but they cannot return by the venous duct, the way they came, because in the duct is the valve of the right ventricle closed against their return, and they find their course toward the least resistance, which is through the pulmonary vein to the right auricle, where the valve opens the other way for a free passage and then closes, preventing the back flow of the blood. When the left auricle is full of revitalized blood its valve closes, perhaps not automatically, but by the reactive pressure of blood from the whole body; and the arterial blood is carried to the left ventricle and along

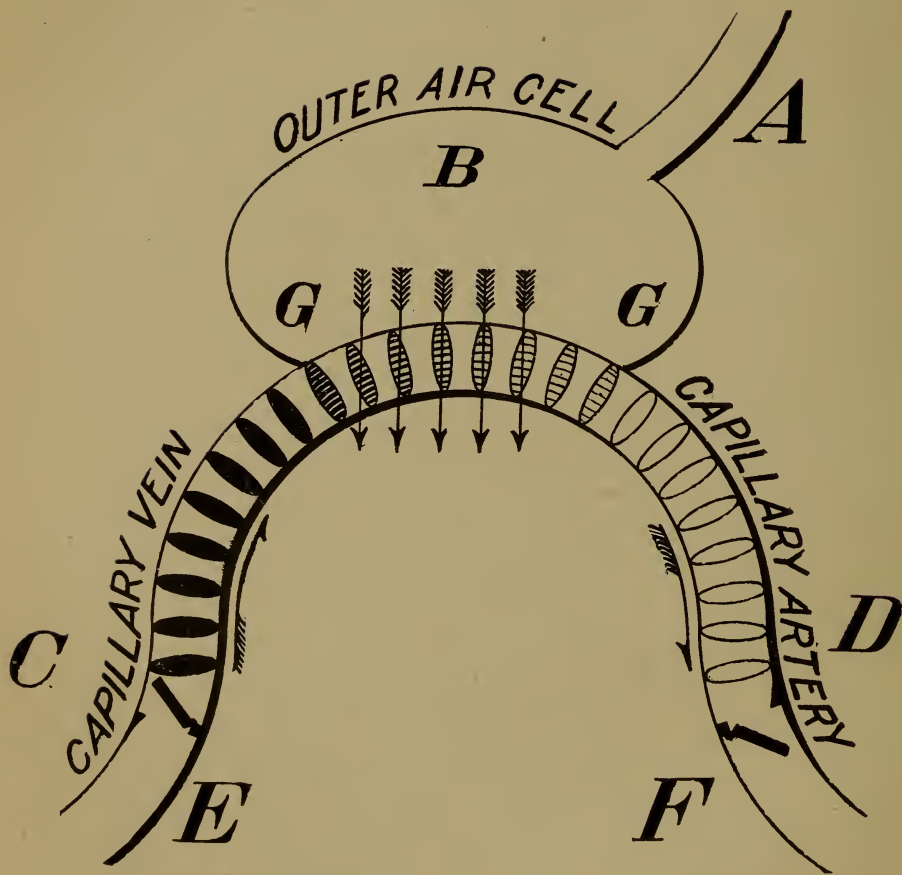
and around the whole system quite as much by the suction of the magnetism in the lungs through the venous system and through the anastomoses, as by the propulsion of the heart. It is said that the proof of the pumping power of the heart is the fact of the left ventricle being larger than the right from its superior work and muscular exercise. This is a good argument, but it does not show that the heart uses all the force, or that its fibrous and tensile muscular strength is great enough for the necessary power. The cause of the left ventricle being enlarged may be from the extra force used in resisting the bodily pressure back upon it. As a regulator the heart does work enough in resisting sudden impulses of breathing, excitement and exertion.

Dr. A. R. Stevens, of Philadelphia, has remarked that electricity is abstracted from the blood in the arteries and stored in the corpus callosum. We know that organ to be the citadel of the consciousness, that it crowns and joins together within itself all the sensory and motor nerves of the entire system. Why should they converge in this one central soft mass unless there is *located* the mind or soul?

"It was formerly thought that the red blood cells were merely pushed through the blood vessels, but now we know that they pass through the vessels by an inherent movement of their own."—Dr. Wm. M. Moser.

VITALITY.


What do histologists call the substance that is neither blood nor oxygen, but is the result of the two just before it is formed into the tissue? Has there been any conversion of the oxygen's magnetism into nerve fluid? But little nitrogen passes the walls of the cells into the blood; on the other hand, nearly as much nitrogen is expired as is inspired, and carbonic acid gas diffuses *from* the venous blood through the cell walls into the cells and takes the place of the oxygen that has left the cell cavity, through the cell walls into the blood, carrying its electricity with it, adding impetus to the onward current of the blood and giving force to the heart. The atmosphere and the lungs thus, by magnetic attraction and repulsion, aid the heart in circulation. There being no valves in the lung passages, there is no contractile or forcing power to push the air through these millions of cell walls into the blood capillaries. If there were, the nitrogen also would be forced through the walls into the blood as freely as the oxygen. Thus it is clear that the oxygen is attracted through the walls, or membranes of the cells, by its well known magnetic affinity with the iron in the blood. It is the vitality of the atmosphere; the direct life supply, "the breath of life." There is life, soul, spirit in the atmosphere. It gives soul to the blood and circulation also.



"As it (ozone) is evolved by electricity and also by chemical action, it would seem almost certain that it would be a constant ingredient of our atmosphere."—
Dr. A. H. Cutting.

The accompanying cut is offered as an illustration of the theory of blood-propulsion by the atmosphere. It illustrates one set of the thousands of minute air-cells and blood-capillaries in the lungs.

A is an air duct from the outer world to B, which is an air cell. C is a capillary vein bringing the corpuscles of venous blood, which is negative, electrically, its positive quality having been left in the system by circulation. The magnetic oxygen in the cell B being positive, and the atoms of oxygen passing through the wall GG, leaving the nitrogen atoms in the cell, the venous corpuscles which are negative, are attracted up to GG. Here they become charged with positive magnetism of the oxygen and, according to the law that like poles repel, they are forced away. But according to this secret rhythmical law, the right ventricle of the heart, E, is closed, and therefore the pressure escapes with the arterialized corpuscles through the capillary artery D, out through the right auricle valve of the heart F. Thus the electricity, or magnetism of the atmosphere is the propeller of the blood, not the heart, the heart being the mere *regulator*. The right auricle of the heart being more muscularly developed than the left, is cited as an argument that



that auricle is the "pumper." It is more probable that this muscular development is caused by resistance to the back flow of the blood.

All rhythm, animal pulsations, attraction and chemical affinity are the direct application of the hand and will of God. Wherever there is an obstruction in a flow of force, or substance, there is intermittence, like the flutter of a leaf and the folds of a flag in the breeze or the waves of grain fields. So the valvular action of the heart is but the rhythmic interruption of the atmosphere's magnetic force upon the blood as the water's pressure is interrupted in the hydraulic ram. We cannot discover any origin of force in the muscles of the heart, but we do see an origin of force in the magnetic oxygen in the lung cells.

THE ELECTRIC VOICE.

It is a worthy proposition that in the voice there is an electric as well as a pneumatic phenomenon. Probably there goes with the powerful notes of the canary bird a wave or current of electricity as well as breath from the vocal organs. The telephone speaks without air or anything like lungs. One human voice is more stirring or pungent than another, and this in proportion to its magnetism. Queens of song have not only articulation, but their tones come from the whole mind and nervous system; they are ingrained in character and are in every cell of the brain. The vocal charms

of a prima donna will affect others in accordance with her temperament of mind and soul. Many have vocal endowments without the souls to use them. Many a rich voice lacks impressiveness.

CHAPTER VI.

THE SUBSTANCE OF LIFE PRINCIPLE.

The materiality of electricity—Tesla and Lodge—The energy of matter is God—Hypnotism, suggestive and fluidic—Spontaneous generation—Sex in atoms and chemistry—The resurrection in the etheric principle.

The essence, origin and substance of electricity have never been seen, and until recently have been the subjects of much conjecture. Men have been satisfied with prosecuting its effects only, as they are in investigating the activities of the soul without enquiring what the soul is. Our scientists and physicists generally will not go any further than they can see. They think that their qualitative and quantitative yard sticks and scales are the be-all and the end-all. They say that electricity is not a thing. People now look up to the pulley on the trolley cars and think no farther, except to say that it is no thing that forces the cars.

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"And this electricity is as rigid as steel. It cannot be compressed nor condensed, yet is thousands of millions of times lighter than the lightest air of the mountain tops. It is everywhere in the universe, in the earth, in

the sea, in the air and in the vast abyss above the air.”—
Clipping.

“I therefore contend that all things were made out of electricity, which is not only an invisible and imponderable substance, but a primeval and eternal matter.”—
J. B. Dodds.

Physicists are ready to deny the materiality of electricity. They tell us that it is a “force” or a “mode of motion.” There they stop, and their earth is flat. Instead of being a motion of successive molecules and atoms, electricity acts as if it were something passing between and through the atoms and molecules. Common sense and experiment tell us that the nerve work, the nerve axis and the telegraph wires are channels for the transmission of a quantity of substance from one place to another, having a tendency to leave minus at one place and plus at another place. It is a current of stuff, and there is always a counter-current to re-supply that which is taken away. We treat electricity precisely and in every detail as we do any other material power—steam, streams of water, pneumatic force in tubes, etc. No motion can be imparted without *passage and transit*. If the electric force were not a substance, but merely imparted motion to molecules of matter, objective to itself, those molecules in the matter would have to move some—be changed in location—and they would all be eventually displaced. But they do not move any more than the pipe does that

contains the stream of water or steam, or compressed air; the wire always remains. A train of cars starts with a jerk. We say that it is material steam that does it. But when electricity starts a train with a jerk, some say that it is not material. Force is from a *thing in motion*. Because we cannot see nor chemically analyze that thing is no proof that that thing is not material. Our chemical science is not completed. Although we do not understand the substance of materiality of electricity, nevertheless it is matter, because we can store it and we can put it in a ten-ton car full of passengers, and it will run that car better than a team of horses until it has all run out, just as any other substance would run out, and there is no mode of motion of the molecules of the machinery. The stream of electric fluid will run a factory or loaded cars, through a wire not as thick as a pen staff, for miles distant from where it was "generated" (gathered). If the force were from the motion of the molecules in the wire that small wire would not have the tensile fibrous strength to pull those cars. It would break. The more power we want the larger the wire, as in a mill flume, a steam boiler or a wind mill. The more lights we want the larger must be our engine at the dynamo. Electric lights are paid for according to the *quantity* consumed, just the same as gas lights are paid for, the amount, in both cases, being ascertained through a meter. The stream runs from the dynamo along the wire. If it were not a stream of

substance, but rather an immaterial force, imparting agitation to successive molecules, it would radiate its force to all molecules in every direction and make concentric ring waves of force, like the ring waves caused by throwing a pebble into the water. To regard electricity as matter is deducible, from all its phenomena, in our use of terms in mechanical use and in its effects. It will cut a two-foot tree in two like a cleaver and plow holes in the ground "as big as a barrel." If it is immaterial force imparted to molecules, why is it confined like the edge of a knife or the point of a plough? The scientist who says that it is not matter has missed his calling, for he cannot realize an axiom or comprehend a first principle. When we are answered that we do not know what matter is, we reply, of course not; but electricity is what matter is, whatever it is.

As to the forces behind electricity we will have to admit that they are the presence and body of the ever-living God. He is *somewhere* and with *something*. He might as well be with electricity as anywhere else, with anything else. If electricity be not a thing, an object, but rather a mere mode of motion, induced by friction, or erosion of something else, then mind force may be nothing and may be the mere result of bodily friction, ceasing with the cessation of the body. But the theory matches better with all phenomena that electricity is not generated by friction, but is a material substance gathered from space, diverted from its quiescent status, by another force, to the channel of

its affinity, its flow, its current, and depending upon the force required to divert it precisely as pneumatic or hydraulic force.

"I adhere to the idea that there is a thing which we have been in the habit of calling electricity. The question is, what is the thing; or, what, of all things the existence of which we know, have we the best reason to call electricity? We know that it acts like an incompressible fluid, and that there must be a constant quantity of it in nature; that it can be neither produced nor destroyed; and, what is more important, the electromagnetic theory of light and all facts observed teach us that electric and ether phenomena are identical. The idea at once suggests itself, therefore, that electricity might be called ether. In fact, this view has, in a certain sense, been advanced by Dr. Lodge."—From Prof. Tesla; *Electrical World*, July 11, 1891.

"Electricity is a form of ether or a mode of ethereal manifestation. . . . Few things in physical science appear to me to be more certain than that which has long been called electricity is a form, or rather a mode of manifestation, of the ether. . . . The term electricity will have to go. . . . That which is now to be investigated is not the nature of electricity but the nature of ether. . . . Electricity may be possibly a form of matter; it is not a form of energy. . . . Electricity behaves like a perfect and all-permeating fluid. I by no means assert that it is such a fluid or liquid; I only assert the undoubted fact that it behaves like one. . . . Positive and negative electricity together make up the ether. . . . Gravitation and cohesion are to be looked for in the ether. . . . one continuous substance filling all space, which can vibrate as light, which can be sheared into positive and negative

electricity; which, in whirls, constitutes matter and which transmits by continuity, and not by impact, every action and relation of which matter is capable.”—Dr. Oliver J. Lodge, University College, Liverpool.

The answer of scientists and of electricians who are not scientists, that the motive power of electricity is by a “mode of motion” might as well not be given at all. They might as well say “Boo!” They have never seen any such motion and they cannot describe it. When they are asked, “A mode of motion of what?” they shrug their shoulders like Mark Twain’s jumping frog that did not jump. Now, there cannot be a motion but of a *thing that moves*. What is it that moves between the soft copper wire, or “brush,” and the axletree of the motor under the trolley car? We use this familiar object as a most astonishing illustration of the physical force of electricity—a force passing from a most fragile conduit and driving a ponderous weight by a minimum of leverage. A thing cannot be moved in space unless some *other* thing gets behind it and pushes it and follows it up, more or less, by a *transit* through space. There is no motion of the copper wire or the copper brush; they are stationary, and not a molecule of the substance is displaced or worn out. It is by no mode of motion of these soft fibres, atoms or molecules through which the electric car is made to crash along; and yet there is some material thing *passing between* them and the motor of the electric car. Some have explained the force of

electricity as that of imparting a force to the first billiard ball in a long row that projects the last one from its place. This is a short-headed illustration because there must be some transit, however little, in space, of the first ball and because the last ball moves by its own momentum. But in the trolley car there is no transit whatever of the molecules of the wire; they in themselves can give no progressive influence or impetus to an object or weight. There is some real substantial thing pushing the trolley car motor. Neither the copper *wire* nor the *brush* is pushing or pulling. What is it pushing the motor? Between the magnet of the dynamo and that of the motor there is an absolute and complete cut-off mechanically. By accepting or reviving the old theory that electricity is a passing fluid—the inelastic ether of Tesla—all becomes clear and consistent. The ether, of which electricity is a motion, is a universal, incompressible fluid. It has been compared to an ocean of water. It is easily displaced, but, like water, not instantly. If it is matter at all it has inertia and momentum like any other matter. It has a rotary, independent energy, in and by itself, like all other matter. The weight to be removed or the resistance to be overcome, at a distance, requires an equivalent or greater force at the power house. If a hundred cars aggregating a thousand tons are to be moved though one wire, then a thousand tons, or more for wastage, must be applied at the dynamo in the power house. And this, too, mar-

velous as it is, without any physical connection with the cars, by shaft, cog wheel or belt, as would be the case in any ordinary application of mechanical power. Between the magnet and the armature there is a mechanical vacuum, in which this terrible ether is displaced from its cosmic balance, its inertia in this apparent vacuum resisting the steam engine like iron or any other ponderous weight. This ether, having been displaced from its cosmic equilibrium, finds an outlet, like water, with the equivalent of force that displaced it. How it hugs the copper wire as a conductor or medium is an unknown principle, the discovery of which is not pertinent to this argument. It may be illustrated by the force of a whirlpool of water surrounded by still water, or like the cyclone of air with its devastation like the scathing of an iron bombardment surrounded by the still summer air. If we cannot understand the rotary energy of the ether, no more can we understand the momentum of the whirlpool or the whirlwind. It is said in electrical science that the progress of the magnetic and electric currents is by a spiral, or cork-screw rotation. That whirling, as well as the nebulous phenomena, seems to be the method of the Almighty's power.

The reason why the molecules of the soft copper wire do not give way by the reaction of this great force is because this adamantine ether reacts upon its cosmic mass as an abutment or base. These mechanical principles are self-evident and cannot be ignored. They

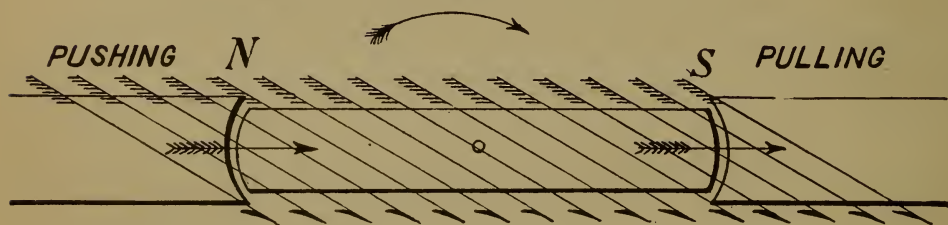
show that this ether, whose motion is electrical phenomena, is a substance—matter unatomized, and a divine energy. If this analysis is not clear, charge it to Lodge and Tesla, who say that electricity is ether in motion; to Jevons, who says that ether is adamantine; and to Beecher, who said that energy is God. Put these three assumptions together and see how ether, revolving spirally, can of itself attract the armature of a motor, like sending a living thing from one place to another to perform volitional service. The energy of God is there; it is the same energy and presence that swells the atoms and molecules of vapor in the steam boiler or that which expands from the microscopic cell of each independent plant, into the melon or flower. This energy, everywhere, we need not try to comprehend nor gainsay. There is a theology in this that scientists will have to come to, and stop shrugging their shoulders at it with their “mode of motion.” They might as well say that the force in a steam chest is not a thing, but a mode of motion, as to say that the force in a storage battery is not a fluid, but is a mode of motion.

There is no such thing, in the abstract, as attraction. Professor Lodge says, “The only way to move a thing is to get behind it and push it.” This is not only true according to the axiomatic instincts of the mind, but it is true experimentally. And it is according to this axiom that we may at once illustrate electrical force, the etheric substance of the soul and of all primal

A




B



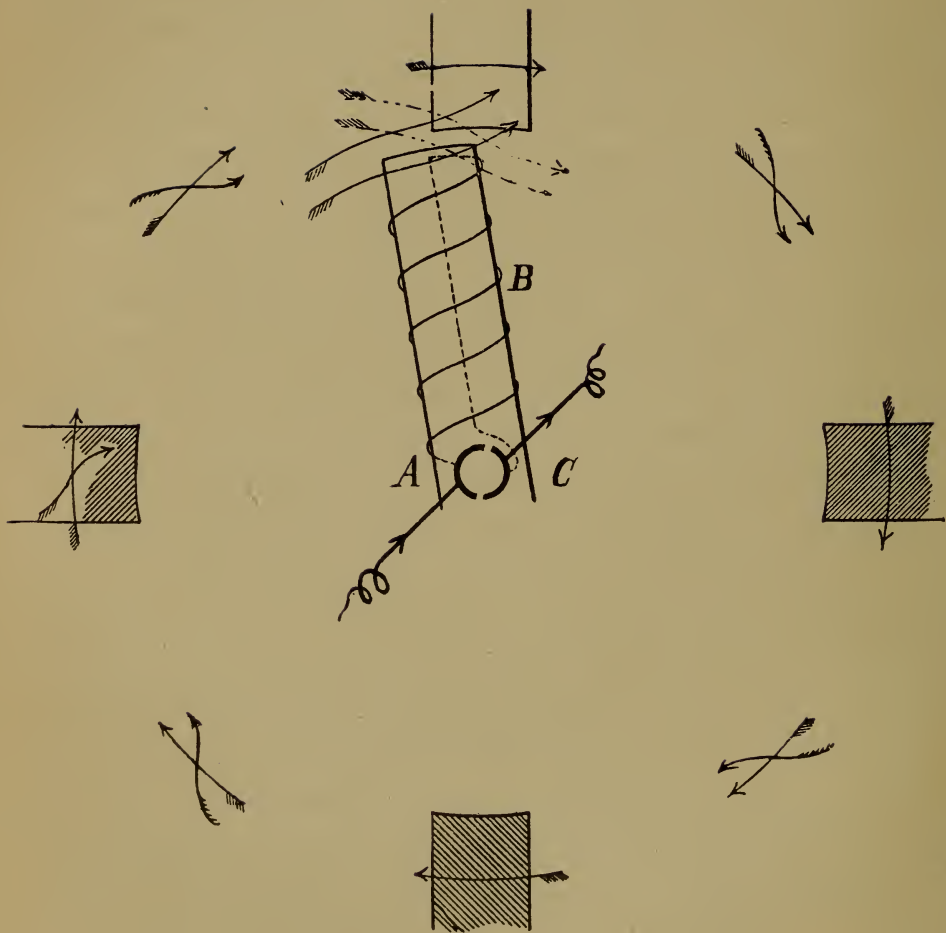
cosmic energy, which may reverently be called the will of God. A horse does not pull a wagon; his shoulders push upon the collar, the collar pushes on the inside of the trace-hook, the trace-hook pushes on the inside of the whiffle-tree ring, and the whiffle-tree ring pushes on the back of the whiffle-tree hook, the whiffle-tree on the back of the king-bolt, and thus the wagon is pushed. The magnet does not attract the armature, but the rotating ether passes behind the armature pushing it up to the magnet. So in the leather trace pulling the wagon, the rotating atoms of the leather push one another by this mutually interlocking and spiral motion. The cork-screw does not pull the cork; its coils get behind the cork and push it out.

The electric car motor is a good and familiar illustration of the physical materiality of the whirling ether. Along this soft copper wire thousands of tons are pushed every instant, smashing cars and trucks, or tearing asunder great iron bolts and braces and yet not an atom nor molecule of the fragile soft wire is disturbed during years. Now, recognizing the axiom that wherever there is a current of force, that current is a motion of some real, substantial, material thing and assuming that electricity is the ether in motion by its everlasting, omnipresent primal energy, we can logically deduce the theory, as well as prove it experimentally, of a continuous moving material force by the accompanying cut. A is a current of electrical energy which, it is universally proved and accepted,

never goes straight like the passage of an arrow, but proceeds spirally. This spiral current of a substance acts precisely like the blade of a steamboat propeller, or a cork-screw, in inconceivable rapidity. Assume this spiral to be around the armature of a motor, about which passes the innumerable electric wires conducting this spiral current. By its revolution in the direction of the spiral which always goes clock-wise it will be seen that there is a reaction or repulsion like the blade of a propeller at N, while at S there is a grip like a cork-screw which pulls, or attracts. Now, passing to the cut B, which is the armature of the motor upon an axle, it will be seen that the direction of the electricity being that of the arrows, there is the same repulsion at N and pulling at S. When the end of the bar at N passes above N and the end of the bar at S passes below S the current is cut off by the revolving insulated segments in the commutator, and another bar is immediately presented with the current of force let on in a similar manner at the proper instant. These bars are as numerous in the commutator and as close together as the winding wires. Thus a continuous motion in one direction is kept up by alternating let-ons and cut-offs of the current. But the current of ether pushes and pulls as illustrated by the screws and arrows.



According to the accompanying cut there cannot be any mechanical movement because the grip at the right would just equal the repulsion at the left. But take half of the armature as in the accompanying cut, which



does not represent fully the mechanism of the electric motor, but is simplified to show to the lay reader the principle and the facts. When two electrical spiral currents go in the same direction they interlock—grip—attract like two hooks of steel, and when two currents go in different directions they repel like the blades of a propeller against water. An electric current going *from* always repels, going *toward* always attracts. Referring to the accompanying cut it will be seen that the current to and around the magnets is directed one way only, but as to the armature the direction alternates, the power is let into the commutator at segment B and traverses spirally, clockwise, to the end, where, meeting the current of the magnets going the same way, they “cork-screw themselves together” (Parsell), thus pulling whatever they are attached to and producing mechanical motion. When the arm B has passed its magnet, to the right, then segment C having revolved with the commutator takes up the power at A and conducts it along the dotted line to the end and thence back around the armature, the *reverse* of what it was, thus *reacting* against the current at the arrow heads. These arms being successively and greatly multiplied, as coils of wire, operate by these rapidly alternating reversals, keeping up a continuous revolution in one direction.

Thus God's will energizes physical nature through His ethereal body as man's will does his flesh and blood.

This electrical energy is not "generated" by the dynamo, as a creation; the dynamo at the power house only dislodges this ether, with its living energy, from its static position. To *divert* this force into an accepting medium like the copper wire requires a force at the power house in the steam engine exactly equivalent to the weight that is moved. The wire is simply the road or highway of this force to its destination, the road or highway being no guiding or constraining part of the force, as is proved by there being no strain upon the atoms or molecules of the wire. This tapping of the energetic ether is like tapping a hurricane, a whirlpool or a waterfall, the function of tapping, which is the dynamo not being the creator of the force. There is a reaction, it is true, from the motor back to the power house, but it is the reaction of the ether against its own cosmic mass, which packs all space. The only unsolvable mystery is in the affinity and mediumship of the wire. This ether—electricity, or omnipresent divine energy—does its work wherever placed.

SPEED OF ELECTRICITY ITS FORCE.

It would be a beautiful and entirely practicable problem in mathematics to find out the density of ether by a comparison of its speed and power with the speed and power of other known masses of matter. Motion accounts for all force. The gentle and salubrious atmosphere and water become scathing destroyers when

in motion; the cannon ball is impotent, as it lies in its magazine, but in motion is terrible. An iron chain hangs limp and harmless, but may be twirled, like the spokes of a wheel, into a solid mass, for energy. So with the ether; its motions account for all physical phenomena. The summer's zephyr is air in motion at five miles an hour. Multiply that speed only twenty times it becomes as destructive as a bombardment or an earthquake. The speed of ether being millions of times faster than the hurricane, may not that speed with its ascertained power prove the density of ether, and thus demonstrate its materiality and existence? From the known speed and force therefrom of electricity could be deduced its specific gravity, and thus demonstrate its materiality, assuming electricity to be ether.

The electrical storage battery tends to show that electricity is detachable and transmissible, and does its work separate from everything else, locally and independently, wherever sent or placed, like a personal agent with a sentient will. The storage battery contains some *thing* in its operation, after having been charged by the electrical current, some *thing* that it did not contain before; a working thing has been put into it and left there, separated from its previous place and connections. There it stimulates chemical affinity and itself is transformed into chemical *reaction*. The replacement of atoms on the plate constituting the motive power is only another form of or a continuation of

the same detached, plus electrical energy. There is no more power in the battery than was put into it by the electrical charge. Electrical energy, chemical energy, the energy of matter, the energy of nature and the will of God, are all one and identical.

"Energy is going into the magnet all the time it is doing work—energy in some form. Where does it come from—gravity? atmosphere? solar rays? earth rays? Who can say? It is a great problem worthy of a lifetime of indefatigable research. It is a microbe and it will be discovered, and the discovery will make electricity the queen of nature's forces, and steam will become a dim vision of the dark ages of the past."—
Electrical Review.

A microbe is a *living* thing. We may find it easier to comprehend electricity as being a fluid, than how that fluid can be transmitted with force through a mechanical vacuum or cut-off. The rotary independent current of air from an electric fan, or any other screw-propeller may explain.

CHAPTER VII.

SPIRITUALISM AND GHOSTS.

Hypnotism and telepathy are universal—Woman's spiritualism—The still small voice—Rarefaction of organisms—Germs—Ethereal realms—Instinct and intuition—Reflex mental force—Panics and stampedes—Transmutations—Guardian angels—Mesmeric literature.

Many say that the cause of the influence of mind over another is wholly within the mind of the person influenced. This is subjective. Others take the ground that when one person so influences another, something like a magnetic current goes out—passes—from the operator and bears down the mind of the person influenced. This is called "objective power," because it is outside of the person influenced. This was Mesmer's theory. The School of Suggestive Hypnotism, led notably by Dr. Bernheim, Professor Donato, Professor Charcot, and others, says that there is not an outgoing stream, force or fluid, but that one person hypnotizes or brings under his influence another when that other respects and obeys, of his own accord, the *suggestion* made by the person who influences him. As already shown, this essay takes the broadest ground against the suggestive theory of hypnotism and for the

emanative or fluidic theory. The suggestive school ignores the materiality of the soul, and from that false beginning blunders on. They are idealists. If they take the position that the soul is simply an abstract sentience—nothing but consciousness—they must give up those figures of speech such as *will force*, *will power*, *magnetism*, etc., as misleading and unscientific terms. There can be neither force, power nor magnetism without material impact of *substance*. There is a so-called moral force, a force of logic, a force of example, the word force being a misnomer, but there can be no real objective force that is not material and mechanical. Bernheim, Charcot and Donato have given us phenomena, but they have not given us philosophy. Moral and intellectual qualities, even when backed by determination, do not have the effect of this natural, material, unseen will force that wafts like the “rushing of a mighty wind.” It is to one man mentally what muscular power is to another. It can be innate or cultivated by degrees, but it cannot be effectively assumed. Some men can have it in battery, always ready; and to command others they may gather this force from space and send it forth. It forces, guides, benumbs or suffuses other brains with its own thoughts, suggestions and powers.

If suggestion only be necessary, that could be made by epistle or by a weak-minded person. Neither Bernheim nor Donato has ever shown an instance when a simple suggestion has worked any effect without bod-

ily presence in the first instance of the operator with his subjects; and this fact, this initial personal contact, proves the fluidic theory just as reasonably as it does the suggestive theory. In his half a thousand octavo pages Bernheim gives therapeutic cures in the hospitals, but they are principally upon passive and ignorant persons. He nowhere even attempts to prove that there is no emanative wave substance akin to a magnetic current. Was it suggestion and imagination that Christ used in his cures, or was it an emanative substance that passed out of him? Dr. Bernheim and Professor Donato give us nothing new; and before denouncing the fluidic theory they should make some demonstrative proof against it. Here is a specimen of Bernheim's reasoning to be found on page 188 of his book:

"Common people, soldiers, artisans, those who are accustomed to passive obedience and those who have docile dispositions, have seemed to me the quickest to receive suggestions."

They are the class who would most naturally yield to an emanative, positive, physical fluid or force, and less capable of receiving suggestions. His remark that no one can be hypnotized against his own will is gratuitous. We all know of personal thralldom and of intellectual and volitional paralysis under the domineering of another person. Bernheim and Donato could not *see* the fluidic force; therefore, they argue there is

none. We might as well argue that because they cannot see into the minds of their subjects, their subjects were deceiving them. Bernheim says that with some he has to "repeat" and "lay more stress" on what he says. How is this necessary when the intellectual suggestion is the same? Very likely with his repetitions he sends out vibrations. A command from a stranger by letter is less effective than a command from the stranger by oral presence. If a person, in the state of hypnosis, awake on command, then obviously the mind does not receive the suggestion, for, intellectually, there is no mind. More obviously a force has penetrated to the seat of the mind and awakened it. He speaks of the "difficulty of hypnotizing refractory persons"; and all through his essay the law of force is illustrated in his repeated efforts to hypnotize the same subject and the subject finally yielding. If mere suggestion is the cause, why is not once suggesting sufficient, as there is at the first as full an intellectual apprehension of the suggestion as there is at the sixth repetition? We know very well that the same suggestion has a different effect coming from different persons; so we can see that the influence is not all in the mere passing words. A weak or negative person can make precisely the same suggestion and under the same circumstances and yet not be obeyed as positive persons would. And passive persons have no better apprehension of the suggestion than positive persons, although they yield easier to force because they are

weaker. Bernheim requires passivity, that is, non-resistance. What has that to do with receiving a suggestion? Passivity and positivity relate only to physical force, not to intellectual grasp of a suggestion. He remarks, "Without doubt impressionability varies." What does he mean by impressionability but less capacity to resist force? He cannot mean less capacity to receive intellectual impressions, for his suggestions are all very simple. Again he says, "I define hypnotism as the induction of a *peculiar physical* condition which increases the susceptibility to suggestion." There is a whole system of philosophy in the words "induction" and "peculiar." He has claimed that suggestion in the mind of the subject produced the phenomena. But here he admits an objective *antecedent*, and that antecedent is a *physical* condition. That antecedent must be a fluid, inducted. Psychologists will be loath to believe that suggestion of the plain and simple phenomena cited by him is not as readily received by one subject as by another, although with results varying according to passivity, weakness or strength. Again he remarks, "It is true that certain subjects cannot resist because their will power is weakened by fear or by the idea of a superior will power which influences them in spite of themselves." Why use the word "power"? No power is required to make or to receive a suggestion. The strongest child, woman or man can receive a suggestion as quickly as any other. If this hypnotism is from mere imagination and subjective

volition a person could hypnotize himself; or the suggestion could come from any source as well as from a positive individual, and this would ignore all the well-known phenomena of personal domination, of craven submission; and in intellectual and social relations of free agency, and reduce all human kind to animals.

Hypnotism is a social condition that has always been universal and always will be until that coming time of general and perfect individualism. It is something more than therapeutic treatment by a positive, bright, successful and confident medical official over a few sick, ignorant, poverty-stricken and passive hospital patients who are "accustomed to obedience" and to childish credulity, a class from which it seems Dr. Bernheim has obtained his subjects. Hypnotism, in its general and practical aspect, is the subjection of one mind and will to another; and this can be seen, and always has been seen, wherever two or more human beings have been together, with or without a suggestion. Perhaps its surgical application has been more practical of late years than ever before, but there is much more in this grand social philosophy than sawing off legs, pulling out teeth and cutting up stage tricks. It is difficult to see where Dr. Bernheim gets his authority for asserting that these results of his practice do away with all mesmeric philosophy. He appears to beg the question all the way through his book. But if there were really an emanating fluid accom-

panying the suggestion or command, according to Dr. Charpignon, how could Dr. Bernheim discover that fluid? It appears that Dr. Bernheim by his official and professional authority always enforced these hypnotic cures by more or less "will power" and "command." It would strike the average reasoner that, although the command made the suggestion sink deeper and made the subject submit more, his weak-minded patients were mesmerized as well as moralized. Looking over Dr. Bernheim's entire work we fail to see any proof in it that there is no fluidic emanation, although the Doctor was largely successful in hypnotic cures. The fluidic theory and the suggestive theory are compatible with each other in the sense that they work together as mind and matter always work. Admitting all that he claims as to his hypnotic suggestions he has not disproved the fluidic theory; and it is difficult, from anything that he has published, to see why he attacked it. Undoubtedly Mesmer claimed too much; and his philosophy spread to charlatans, as the practice under the suggestive theory has also spread.

Professor Donato, who is a recent successful performer in doubtful stage hypnotism, also takes dogmatic ground that the personal influences of one will over another are wholly by moral and intellectual suggestion, and not a bit by mesmerism or emanation of a substance, magnetic current, or motion from the dominating will. His publications with the photo-gravures embraces his whole theory and practice; but

neither his argument, nor the physiognomies of his practiced corps of "assistants" succeeds in reaching the full credulity of all their readers. It will take better reasoning than is exhibited in either Donato's or Bernheim's works to prove that the source of impulse in the persons operated upon is wholly suggestive. Like Bernheim, Donato begs the question and does not show by a single fact that there is not a fluidic power. Because he finds action in his subjects concurrent with his suggestion he stops there and says that the impulse is fully subjective. How does he know that there does not emanate from his brain a vibration, for he has a Napoleonic will, and (he himself hath said it) he is "quick, ardent, impetuous to excess." And he also speaks of men who are gifted with "prodigious moral magnetism and exercise an irresistible ascendancy over all persons who surround them." Now, the terms "force of will" and "magnetism" are but metaphors if the cause of the phenomena is only suggestive, or if suggestion needs his "force" and "impetuosity." The will can have no force or moral magnetism unless it be an objective and material force. We cannot reasonably conceive of one will controlling another by "force" unless by actual impact of substance. If this be so it dissipates all claimed suggestive hypnotizing powers and the pretense of one man's superiority to another, unless the power is physical or unless it is exercised through some subtle material agency. Donato's own photogravure looks like Napoleon, and while some of

his corps of assistants look, facially, like passive docile creatures, others have an air so far from the line of simplicity as to be suspected of bordering upon deception. The photos tell the true tale. The very fact that Professor Donato bases his success as a hypnotizer upon his "ardent and impetuous" temperament and "force of will" would seem to sustain the emanative theory; else the same suggestion by a negative, piping, whining person would be sufficient for mere intellectual perception by a subject and the consequent hypnosis. Referring again to Bernheim we ask, What has a strong will to do with the suggestion? Those terms belong to two different laws of mind. Suggestion belongs to the reflective and perceptive faculties. Will power is classed with the emotional and it is made up of continuity, impulse, persistence, courage and strength.

In all human experience, ever since society began, it has been instinctively believed by everybody that personal ascendancy and domination arises from something more than a mere suggestion. In old times it was called withcraft, and reasonably so. Interest in the subject is not confined to Punch and Judy exhibitions, nor even to the useful lines of surgery, but it involves all there is of social law. In an article by Professor Donato he speaks of surgico-mesmeric operations being reported by eminent men as finally disproved. The Professor should not complain of the great world that does not

know him, but is bent upon scientific proof, and provides its grain of salt when reading some of his statements, supposing that there might be a mistake somewhere, such as that of throwing upon the floor, by look and threat, the young lawyer of Belgium. We do not know but that it was a mechanical motion of the young lawyer from the dread of bodily assault of the Napoleonic eye or a disposition to accommodate the Professor in his performances. We might say that the thirty passive military students mentioned were playing pranks upon the Professor because we cannot see into their minds any more than the Professor can see the fluidic emanation. It will be seen that in every instance of the phenomena which the Professor has produced it has been by the bodily *presence* of the operator, as in Bernheim's cases. While Profesor Donato is doubtless doing valuable service in the new discoveries, it will not do for him to dogmatically assert that there is no truth in mesmerism, for we have had for years and years the incidents of his stage performances, in detail and in group, that he has just now illustrated in print, performed in public and set before the world through different "professors"; and there is an unfortunate resemblance in all these stage exhibitions to the stereotyped manifestations of spiritualists, who have had, for a generation, the same fish horns, tambourines, guitars, rattling ropes, phosphorescent breathings and cabinet sleight of hand. So all of the public hypnotizers have their stereotyped "chilly

groups," "overheated groups," "overweighted" individuals, "paralyzed" individuals, "fishing parties" and grotesque antics, all of which have not yet reached the public confidence. Bernheim and Donato cannot upset Holy Writ, nor such thinkers as Zeno, Bacon, Schelling, Walter Scott, Gladstone, Emerson, Spinoza, Zschoke, and hosts of others.

"When she had heard of Jesus, came in the press behind and touched His garment. And Jesus immediately knowing, in Himself, that virtue had gone out of Him, turned Him about in the press and said, 'Who touched my clothes?' "

There is a broader hypnotism than that of surgery. God hypnotizes man, man hypnotizes the brute, males hypnotize females, the positive half of society hypnotizes the passive half, the judge hypnotizes the lawyer, the lawyer the jury, the general the army, the master the servant. Sometimes all this action is reversed by an inborn personal power.

Dr. Osgood Mason in the *Arena* for April, 1891, writes concerning a psychic medium in hypnotism.

"There are facts, however, which tend to show the insufficiency of suggestion to cover the ground, and which point to some other definite influence as efficient in hypnotic processes. . . . It (the psychic medium) is the medium by which hypnotic sleep is induced and hypnotic suggestions are realized through distances far too great to allow suggestion to reach even the most

sensitive subject by any of the ordinary channels of sense perception. In its widest sense it is the medium of influence which manifests throughout the whole organic life of the world; the medium through which qualities are perceived, opinions formed and loves established; independent of knowledge gained by ordinary sense perceptions or any process of reasoning. It is the medium of intuition. A grave doubt is springing up in the minds of careful and thorough observers regarding the universal application of suggestion as claimed by the Nancy School. The coming school will modify materially the present teaching on the subject. It will take for its fundamental idea a psychic medium or a psychic force."

It is a dangerous teaching that mere suggestion can throw a mind into an abnormal, passive action, for it strikes at the root of all free will and individual and legal responsibility. Suggestion might come into the mind from unknown and irresponsible sources, or might originate involuntarily in one's own mind. There come thousands of unnatural suggestions and fancies to us, like irresponsible dreams, that the free will and judgment are constantly overcoming, and we are held responsible by divine and civil law for not acting upon them. But with the fluidic theory, which is objective and somewhat of physical and tangible force, the free agency is left morally intact. The fluid force may be resisted and its presence escaped from, but the suggestion may be revived anywhere.

Whether this material overflow from one mind to another can ultimately overcome free agency is not a

matter of doubt, because it follows physical laws and diminishes its force by distance. It takes time and persistence to oppose it, and thus it may be evaded by absence and by a counteracting mental force. Its power is inversely as the square of the distance. Suggestions from governments and laws do not find obedience alone through the fears, interests or moral sense of the citizens. There is an unseen dynamic power that goes from the presence and persons of the administrators of the government and the laws. No prerogatives, privileges or "divinity" would save a king from being worried to death unless he could exercise this solid etheric will with his commands to go along with the voluntary, passive subjection of his people. And without that mysterious original power kings have become pitiable tools and laughing stocks. All government would run to chaos but for this extraneous *fluidic* personal will-power in its administration. And the same principle applies in military commands.

This personal magnetism in society, in the church, in business, in government, is the vitality, impulse and stay of law and order. It is as prevalent and potent now as the reservoirs of electricity that fill the universe, and is always as ready for use in human government as in machinery. Every social phenomenon indicates its presence.

Professor J. W. Hermann, the prestidigitateur, in a communication to the New York *Herald*, makes this statement:

"I can liken the essence of hypnotism to nothing else than a subtle fluid vibrating in the mind of the magnetizer, and which passes from him by means of his hands or otherwise into the subject, upon whom it produces effects either corresponding to those felt by the principal or desired by him."

His article, three columns in length, evinces scholarly research and native ability.

A man visits a stranger to petition him for something. The visitor's impressment is made before a word is spoken, and sometimes before the eyes meet. An influence goes before him that is not "manner." A business man advertises for a clerk. Of the many who apply, one instantly makes the successful impression regardless of specious statements or letters of introduction. Business men seldom foot up qualities. They select instantly, by intuition.

If mental magnetism be real force we must study its laws for our own safety. The days of personal sway are not passed; we are still slaves to it. Self-asserting, magnetic personalities are everywhere—in offices, houses, assemblies, workshops and states. Individualism has hardly assumed its dignity more than it did in the days of feudalism or patriarchy. To discover this unseen force, analyze it, learn how to cultivate it where it is weak and to control or resist it where it is strong, to develop the dignity of the individual and to destroy this all powerful dominion of individuals, of fashion, social epidemics, passionate

storms, fads and spiritual contagions, is a study the race should address itself to and one that practically pays its votaries.

When an audience is moved by an orator, do the people themselves arouse what is independently within them, corresponding to the images and fire that are in the speaker, from his suggestions, words, gestures, actions and example, or does there proceed from the orator an outgoing *substance* that infects the minds of the audience like contagion, or as one magnet inducts power into another? The true orator is he whose heart beats forth a current of real electricity, stronger than that radiated by his audience, and he carries them on by the superior counter-flood of his own stream of soul-force. A man comes home at night from his work and reads in the paper that the country's flag has been fired upon. He has received this "suggestion." He becomes angry. In this case the editor has, in type, simply aroused the man, by suggestion, to similar conditions with those of the editor. Then the man goes out to public meetings and there the infection of the orator and the combined elements of popular magnetism about him overwhelm him on to the cannon's mouth. This is simple, outward, objective, substantive, literal magnetism or electricity, not a moral force. A mother is told that her absent child is dying; she arouses within herself a subjective sympathy. When she reaches the presence of her child there is then established a *link* between them, as actual, real, objective and sustaining as

the sinews that bind the inert planets in obedient orbits about the sun, and as helpful as the fresh air that is let into the sick-room, or the medicine that is put into the blood. Sympathy transfuses a stream of ready-made life that is as sustaining as nutrition. A sympathetic wife furnishes intellectual and physical strength to her husband.

The universal principle of social centralization applies to psychic phenomena as well as to physical phenomena. As a small ball is attracted out of its vertical position by a large ball while both are hanging, so a weak mind is attracted and influenced by a strong one. It is a mistake to place the weak to sleep with the strong unless the strong is animated by sympathy and love, as is the case with the mother for the infant, with the good husband for the delicate wife. Many a wife digests food for her husband's strength and neither ever knows it. She transfers to him this ready-made vitality in a manner similar to the transfusion of blood. The laying on of hands is better than blood letting of nurse or friend. Sympathy is as material and flooding a force as fresh air and sunshine.

"Just as the sun pervades all space with its light and heat, so man, small indeed of physical stature, carries a diffusive and persuasive presence that fills the home and street with an atmosphere that blights or with influences that bless."—Dr. Dwight Hillis.

"People may live in an atmosphere of sympathy which will be a communicating medium."—Ian McLaren.

Is he, too, using a metaphor, or is this "atmosphere of sympathy" a real and objective thing?

The positive soul levies upon bodied and disembodied souls for contributions. The writer once sat by a distinguished judge under the thrilling presence of a political speaker, when the judge remarked, "Ah, if that man had been nominated for the presidency what a magnetism he would have sent through the land." He was asked what he meant by magnetism, and whether his remark was figurative or implied. He could not tell. And Gibbon said of Peter the Hermit: "A nerve of exquisite feeling was touched which vibrated to the heart of Europe." Was Gibbon, too, using a simile? It was literal; the multitudes were led, whirled on to Palestine by an objective flood, or wind of mere public force. The "nerve" was psychical vibration and attraction, not moral influence.

To those who answer that bodily expression and verbal images or logic create the influence by arousing subjective similarities, let the reply be that language bears no proportion to the power of the soul. The soul is infinite; language is local, incidental and temporary. Language is never adequate to express the soul. Then, as social beings, have we no power of communication but by word, by looks and gestures? Mind was made before speech; the social bond was made before education. Animals without speech know each other's minds.

Mathews in "Orators and Oratory," makes these remarks:

"The orator has to remember that the communication of thought and feeling from mind to mind is not a process which depends upon a proper selection of words only. There is another and more spiritual conductor, a mysterious moral contagion by means of which, independently of the words of the speaker, thoughts and feelings are transmitted to his auditory. This quality, call it personal magnetism, call it a divine afflatus, call it, with Dr. Bushnell, a person's atmosphere, or what you will—it is the only all-potent element which, more than any other, distinguishes the true orator."

And this power is inborn. It can be cultivated only by a pure life. Dr. Caldwell, speaking of military eloquence, used this direct language:

"The brain and muscles of the speaker must be indirectly connected with the brains of the auditors, else it would be impossible for them to produce an impression; nor can they be thus connected except by a subtle, intervening ether of which our senses take no cognizance but which is in actual contact with the brain of each party; the atmosphere is too gross for an agency so penetrating and refined. This fluid is secreted by the brain from the arteries and is thrown off by the brain; and on no other theory can we form an intelligible conception of the peculiar effects of oratory."

Then we may ask, if language is not a sure medium of communication, what medium have we? Has the comprehensive divine plan left us with imperfect means

of understanding each other? And we have sympathetic social harmony and concurrence besides conventionalities. How do we maintain that harmony? This universal psychic fluid must be the means or the medium of our mental assimilation. It cannot be too often repeated that the harmony of society, the communication of different minds, is like osmosis of gases and fluids. All living things are in an ocean of etheric communication. There is no other explanation of our concurrence which, otherwise, would be mere accident and coincidence.

“Mr. McLaughlin mused for a moment and then resumed: ‘I sometimes think that fish have a sixth sense. I’ve seen things during my fishing trips that have led me to believe this. This sense is one of the things that we can’t understand, because, I suppose, it takes a similar sense to understand it. Do you follow me? Now how is it if I cut a fish to pieces and throw the pieces overboard, the fact seems to be known at once to every dog-fish within a mile or so? Anyhow it is so. It can’t be sight that they use. It can hardly be smell. It can’t be taste, and it is not possible that they have a language. Yet they come all the same. One of the puzzles of the sea.’”—Brooklyn Citizen.

The explanation is that animals know these facts as the magnetic needles know where the poles are, from simple magnetic contact through this universal flood of etheric vibration, by the law of wireless telegraphy.

What keeps the herds together and gives them their intelligent direction? They have no speech and they are not guided by agreement or command. What enables a migrating flock of birds to go hither and thither, alighting here and there with as good arrangement as any convention or army? They have no conventional sign; they have no chosen leader. Now one part of the flock goes ahead and now another part; but they are governed by one result toward one object, and their journey is performed successfully. The trite answer will come that it is "instinct." Well, what is instinct? Simultaneousness and mere coincidence of idea will not suffice to explain. A bird might "think" forever, yet the other birds would not know it, unless they were actually connected. *Instinct is contact*—literally touch by an unseen medium. Much of instinct and intuition is simple telepathy.

"The captain paused and meditatively sipped his toddy. 'Scientific men,' he resumed, 'who never saw more than one cow at a time in all their lives, know exactly what causes a drove to stampede; but cowboys, who have herded cattle all their lives, are still in the dark. It is well enough to say that something frightened one of the steers and he scared all the rest, only it don't work that way. If you have a drove of five hundred or ten thousand, the panic strikes every one of the cattle at the same moment.'"—Clipping.

How could this be but by mental electricity? The whole human race is in a passive, herding condition,

worked upon by a general medium. Lucky the man that knows this and is thus forewarned. All are creatures of impulses that come from without, as well as within, seldom acting from individual free will. Society and states are governed by impulse, parties are run by it. Public judgment seldom decides anything. Human beings congregate mechanically to an attractive psychic center as matter tends to sphericity, yielding their free agency passively to the individual of the most strength and activity and cunning. We can avoid this tendency to passive influence by being made aware of and educated about the objective stream of unseen force that is besetting us. This universal hypnotic influence fills all space like the rays of the sun. We can guard against its mechanical influence by knowledge of it. The present barbarous selfishness and egoism of our race form a social pressure everywhere existing, that finds an outlet at the weakest point. Negative people are involuntarily and insensibly crowded to the wall, even in their own families and workshops. Consciousness of nervous strength gives aggressiveness; consciousness of nervous weakness gives compliance. Society, like a herd of causelessly stampeded cattle, will take a sudden whim for or against a person. Sometimes this is professional, sometimes political. Mad and grotesque pranks are played by the "dear people" in their respect and their disrespect. Men find themselves surprised by their immediate fame and fortune, and others at as sudden,

unaccountable and unjust unpopularity. The wise and brave can detect, scorn and control this tide.

MESMERIC AUTHORITIES.

Esdaile says: "Mesmerism is a natural power of the human body." Paracelsus holds that in the human frame exists something of the sidereal nature, something derived from the stars, that the soul is united to the body by an animal fluid. Teste makes this remark: "Here, then, we see beyond all dispute the will of one individual transmitting itself in silence to another individual who is not aware of his presence." He asks, "What is the vehicle of this will?" and answers, "The magnetic fluid." Mesmer himself said, "There exists a mutual influence between the heavenly bodies and the earth, and between the earth and its living bodies, a fluid universally diffused and admitting no vacuum, whose subtilty is beyond all comprehension." Ashburner said, "Od is a cosmical force radiating from star to star, permeating the universe, and an element differing from both magnetism and electricity." (Can this be the soul stuff?) Newman speaks of the fluid used in fascination as a "nervous vapor." And Gregory, "If odic fluid exists, it traverses space just as light does, and distance is of no importance; it is probably the medium of the transmission of sympathy." Sergeant Cox declares, "Psychic force consists of a material essence that executes the command of the will

over matter." Denton has put down, "Radiant forces pass from us continually, as truly as light proceeds from the stars. A speaker reaches his audience by invisible waves that penetrate to the interior sense." Evans writes: "The mind is a spiritual substance; there goes from it a sphere that surrounds it, and it is a radiant force like light or heat." And now we come to a man who declares that this force can be seen. Dr. Ashburner, in his translation of Dr. Reichenbach's work on odic forces, says he has made a great many experiments with highly sensitive persons, and he continues:

"There is an imponderable, material substance emanating from the mind, directed by the will, that is so effective as a material power that it may be polarized and imparted from one thing to another. After a long course of experimenting upon sensitive individuals, I have come to the conclusion that a force which is a material agent, attended by or consisting of a colored light, emanates from the brain of a man when he thinks, that his will can direct its impingement, and that it is a motive power. I have known at least fifty people who have seen a grey, silver or blue light emanating from my hands, and that a great many persons have been put into mesmeric sleep by me, having seen a blue light issuing in copious streams from my eyes when concentrating thought in the act of volition or study."

This, if true, has not yet been imparted to be general knowledge or belief of mankind; but there have

been discovered too many facts of a like wonderful nature to gainsay it without reason.

“Then from those cavernous eyes
Pale flashes seemed to rise,
As when the Northern skies
Gleamed in December.”

—Longfellow's *Skeleton in Armour*.

Here is an intuitive implication that psychic power and electricity are the same.

We cannot suppose that the mind's only means of enlightenment is through the ordinary physical senses, nor that our social harmony depends upon the conventional signs we have adopted. The soul is too great for that. Mind is above language; consciousness is superior to physical expression. Is there not more in the bond of Christian fellowship than there is in the written doctrine? There is a “sacred fire.” Is there not more in soldierly gallantry than in military law, or personal will? There is the influence in the charging line that lifts the timid into momentary heroism. Could Demosthenes' “suggestions” have aroused the Athenians if Demosthenes had given them out as an editor? Do the recited speeches of Clay or Henry by the most approved elocutionists stir an audience as those orators did? Without some law of contact how can there be synchronous concurrence among masses of people? Does the perfect accord of a hundred musicians depend upon the exactitude of independent action in each

of them, or does one mind actually imbue the whole mass and all harmonize with each other for the time being by some kind of contact like different electric machines run by one battery? Strike a chord on a harp in a room where there are a thousand harps, a similar chord will be produced from all. Do we not thus radiate through some objective medium upon each other our different moods of humor, and without look, speech or contact? This psycho-mechanics is directly applicable to moral conduct. Keep away from the evil; keep near to good.

As our bodies are susceptible to direct physical infection without our knowing the sources, so our minds are influenced by infection; and why one man has that religion or politics, having received it while his brain was negative, or is in this or that mood of ambition or despondency, purity or sensualism, anger or kindness, is much the same as why one has the yellow fever and another escapes, or why one has this disease and another has that.

Every separate community has a center of moral force; it may break out mechanically in expression through one individual or another without definable cause, as crystals form here or there, or as rifts of sand are made in this place or that by floods. We can see how impulse and sensation, not logic, are the great moving causes of human conduct, and we get those impulses by the slightest outward spiritual vibrations. We see the people rushing blindly as brutes to shows

and excursions, or at the beck and wand of political and ecclesiastical magicians. Few men and women stand aloof with calm feelings, self-poise, clear views, and originality of will. The automatic rush of popular favor or displeasure alternate while the subject thereof remains unchanged. Speakers, editors, politicians, statesmen and priests know this law and strike while the iron is hot.

While a knowledge of the separate existence and the free agency of the soul will put us on our guard against base dishonor of our own bodies and the impositions and influences of society, it will also lead us to take the benefits of social psychic sympathy with its sustaining influences; for the sun is not truer to the tender plant or seed buried in the cold earth than is this lifting force of society to the soul of man where he adapts himself to its best. It is next to the spirit of the Almighty. We are mechanically drawn to each other as the vine twines or as the birdlet opens its beak for its first food. A medium of induction surrounds us to lead off our power or to lead power into us from others, as we choose. We must know this law to hold our own. We can see that, as regards this ethereal element which has so much to do with life, if indeed it be not life itself, there has been but little progress in human knowledge. We know that the action of the body evolves a personal electricity that we ought to conserve; we are helpless or passive as we lose its force, just as we are when we lose our

animal heat or are exhausted by the labors of the day, and are in no condition to encounter other people. Just before a rainstorm, when the clouds draw the electricity from the atmosphere and earth many people feel depressed, feeble in circulation and weak in the heart's action. After the storm, when the electricity is discharged back into the atmosphere in equilibrium, they are strong again. So animal electricity will leave negative people and accumulate in the crowd or the audience, leaving the negative person weak and sleepy; or it leaves a negative person to help a strong person. We can cultivate positiveness, throw out a personal influence of our own, and an effectiveness of character, which, if carried down and accumulated through a succession of families, could produce a personal influence so great, so far beyond our present degree, as to explain magic power. In Appleton's encyclopedia are these words:

"The highest professors of magic have always claimed that it is fit only for kings or priests; it requires superior intelligence, the severest study, and an audacity which no peril can daunt, a will which no resistance can bend, and a discretion, devotion and an habitual silence, undisturbed by the temptations of the world. The man who has demonstrated his fearlessness amid a conflagration, tempest, shipwreck and darkness, can terrify gnomes and sylphs and can invoke them."

CHAPTER VIII.

THE THEOLOGY OF ETHERISM.

“Earth to Earth”—Spiritual and etheric purity—Spontaneous generation—Sex in chemistry—Omnipresence.

This universal etheric soul-fluid—the body of God—is fashioned spontaneously into living organisms of a simple type, just as *amœba* are, or as crystals are formed out of solutions. We do not know that physical molecules are not conscious, although we know that they *manifest* no consciousness and no organic functions. So have our friends, who have been pronounced dead by science, been buried alive. All we know is that mere physical matter is not organized for the purpose of *manifestation*; but the formation of physical matter and of vegetable life is every bit as mysterious as animal life. The only mystery is God's origin. His differentiation into organisms is not difficult to understand. Assuming the existence of the all-pervading living ether, commingled with physical matter, which is only the ether condensed and crystallized, we naturally imagine that there is little or no difference between the living character of the atom and the smallest of the living organisms. It seems quite analogous that from this ether, and its atoms,

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organized life of the micrococci are, by myriads, struck into being and perhaps struck out of being at every instant. This would be the spontaneous generation that happened at one time; why could it not happen now? What would be the difference in the principle and order of the creation between then and now? This planet was once a ball of fire, so the scientists say, upon which no living organism could exist. But the ether existed with it, in it and around it. All living things that exist upon it now have been created since then, and in the first instance, *without previous parentage* of like species. Who can prove that this period of creation is passed? Why is not the "beginning" meant as the beginning of each species? There is more life beyond the microscope than there is on this side of it. This belief in spontaneous generation comes up naturally with the belief in the all-pervasiveness of the soul-ether, the alliance of which with physical matter is the breathing of the breath of life into it in the simpler and smaller living beings, like the infusoria, the amœbæ and the bacilli. An amœba, being formed by the admixture of soul life with the dust of the earth, its double or twin formation is the taking of the rib from Adam, and probably the two halves will be found to be positive and negative—male and female. Give them time, millions of years; that they make a man from evolution is comprehensible. The Tyndalites sterilizing bottles, corks, air and hay tea and then finding no life do not cover the case. Creation needs a

freer and greater scope than a bottle and the limitations of a man's laboratory. It needs air, sunshine and electricity, all at work. The biogenists will remove some of their haze in this investigation when they cease to use the word "germ." An organized, living being if formed without a *seed*, but by a germ, would prove abiogenesis. A germ may be an atom or even an idea of God working upon a vortex of unatomized ether; it would be life, but no pre-existing kind. If so, then truly, as such germs cannot be destroyed, there would be no life without preceding life or ethereal life. Seed does not need to precede the first forms of life. A seed is a developed result of organism after the first start, a function of organism given like the other functions.

"* * * whose seed is within itself."—Genesis i: 2.

Every clap of thunder strikes into being and out of being these ephemera. Every summer's heat breeds them anew for every winter's frost to kill them. The same active, creative process, without seed, can go on now in the swamps and prurient carcasses as there ever did. We have not seen it all, as enlightened as we are.

Seed was made *after* the creation of the species, not before. Biogenesis is the successor of abiogenesis. In the present order of planetary life seed is the usual course of perpetuating the species; but the ever-living

principle of ethereal life, acting upon physical matter, now, as at the beginning, is not destroyed.

The semblant vegetation on the window pane and the flagstone that can be formed in a fraction of a second, is not without its lesson to us of the immediate presence of the creative power and His continuing process of creation all about us. Those crystal palms and ferns do not bear seed, nor do they reproduce their species, but their shapes show the hand that is making, at the same instant, in other places, the floral beings that do bear seed. We see a jar of solution as clear as water of the purest kind. Suddenly we see a little point of solidification, from which we see a crystal move quickly, then another and another until the process looks like a display of pyrotechnics; and almost immediately the whole is a solid mass, to remain so forever, with its "pre-existing forms." There was no seed; the characteristic shapes of the species are spontaneously generated by the unseen but real hand that formed the species in the first instance that do bear seed.

As to bacteria, it is more natural to suppose that they are spontaneously generated from this soul-ether, or by some magnetic causes, than that germ seeds had lain dormant "requiring only peculiar climate influences to revive them"—a convenient and slipshod phrase used to supply a lack of information. Even the grippe is called by scientists a bacterial disease, as though it was started at the Moses period; because, of

course, under the biogenesis theory, the bacteria must have had their parents and have been "lying dormant." Centuries ago the grippe was attributed to the influence of the planets. Dr. Carl Siler claims it to be a disease of the nervous system, and that it appeared simultaneously in Maine, Texas, Florida and Washington, without currents of wind, and that careful investigation has failed to show any specific germ or micro-organism as the cause. (The germs, or microbes, were probably caused by climatic conditions.) Dr. E. R. Duffy publishes an article claiming the origin of the cholera germ in magnetic or electric disturbances. Those diseases have seeds, but as *results* of the diseases, not as causes of them.

"I do not know this. I was in Paris during the cholera plague, when hundreds of people were dying about me each day. The only precaution which I used was to wear silk underclothes and double-soled silk stockings, thus making myself a nonconductor and keeping my natural electricity imprisoned."—Clipping.

This practice by scientists is now successfully in vogue in this country of rapid climatic changes. Silk underwear in the winter keeps the temperature uniform and the mind cheerful because silk is a non-conductor and prevents the moisture of the air and of the streets from conducting away heat and electricity and also preventing magnetic human influences.

SEX IN CHEMISTRY.

Can the microscope prove that bacteria and amœbæ can reproduce their species except by fission? Positive and negative atoms, by their sexual energy and affinity are all the time springing organisms into existence. Neither science, history nor philosophy can locate a beginning. We cannot tell how long it takes to make a beginning, whether it is an instant or a billion years. Atomic sexuality is the ebb and flow and energy of the universe, the life and soul of all things, organic as well as inorganic, in minerals, plants and animals. It is the active, sentient will of God, like gravitation or the tides. Without this sexual affinity in all creation everything would vanish back again into the ether whence it came.

It is worth enquiring into whether this modern development of mechanical electricity has not created new diseases and revived old ones, as it has disturbed the orderly and periodic weather conditions. Time was when we could predict the weather, almost hour by hour. The seasons were so characteristic that we allegorized them by human forms and by poetry. Now the weather is all mixed up. If the ether is static, and a cosmic reality, the disturbance of it from its normal position by millions of tons of dynamo force, might readily produce static changes; and with these climatic changes diseases, physical and mental, would result. The world is no happier from this development of me-

chanical electricity, but on the contrary is much more unhappy, and will some day rebel against it.

“‘But I am sure,’ continued the Professor, ‘that tuberculosis has a microbe origin. For my part, I consider that phthisis is of a human origin. In other words, that we produce in ourselves not only the tubercle, but the bacillus of Koch. It comes from within and not from without.’ ”—Professor Michel Peter.

This is spontaneous generation. The Bastian school—the abiogenesisists believed, from their careful experiments, in spontaneous generation. The Tyndal school, the biogenesisists, from the very same experiments more perfected, believed in life organization only from pre-existing life organization. Without expecting the latter to overcome their Ptolemyism by asking them to time or locate the “beginning,” we may call attention to the fact that the Tyndalists, by sterilizing all the elements by fire, did not give the seedless elements a natural process and favor. The more satisfactory experiment would be to first *deseed* (not sterilize) and leave the air, water, earth, electric influences, and simple elements fresh, natural and free. Germs are beyond our reach. Germs and seed may be different. The sun’s rays, air, water and earth, need a chance in fair combination with each other, effected by electric and spirit influences, to produce organisms spontaneously. Until some manipulative means to do that and to effect a complete removal of all seeds is discovered, the experiments will not be entirely con-

clusive. Germs are living things, but are not seeds. The same laws and conditions of nature always existing, make always the same effects. If God reigns now and the laws of the universe are not changed, He is creating now, out of non-organization, here or on some other planet. The only difference between biogenesists and abiogenesists is that the former refer to the "beginning" as away back, and the latter say that the beginning is going on now and all the time. An objection raised is that "we are not now discovering any new species." Give us more microscopy. Biogenesis may suit clumsy powers and be an excuse for narrowness, but it does not tally with our analytical and intuitive instinct that makes so many discoveries and puts life into physics.

"Science, too, has its imagination."—Professor McKay.

THE RESURRECTION.

Mind is self-preservative in its nature and can continue itself if it have an imperishable substance to ride upon. People are beginning to ask, "Must we always sow what others reap?" Is there a place of constancy and permanence that we desire above all things? This bundle of experience and memories that we call "self," "mind," "ego,"—has it a continuance after the dissolution of the physiology? If so what is its *body*? Is this mental illumination of itself? Does it die with the body? Is it arbitrarily con-

tinued? Or is it *of* something *else* that endures by law like the eternal persistence of matter? Is this animal body only a type of another body that carries a mind along with it by similar methods hereafter? If it is, that other thing should have a name and we should get hold of it. A spiritual or an electric body existing, having the material cohesiveness of all bodies, reinforced by a volitional tenacity, as in this life, where is the limit of its continuity? Given an imperishable physiology, we have immortality simply from a *desire* to live. Our future life is analogous to this life in its ambitions, desires, self-preservation and accretion of substance. Given an electrical body we shall live on.

“Our theory supposes that mind is matter and something more. That every mind is an indestructible material unit, constituted by allied force or consciousness, jointly conditioned with allied force and extension. The whole is an invisible, an immortal and a conscious personality.”—Antoinette Brown Blackwell.

This remark is a grand inspiration by one of the grandest women of America. When the dynamo ceases to move the light and force are extinguished; but we cannot say that the electricity (the ether) has been destroyed; it still remains in the reservoirs of nature. So, when the physiology ceases, soul *expression* through its identical physiology ceases, but the soul itself remains in its own proper and ethereal realms. Whatever was made upon the planet will perish with

the planet. After its molten mass cooled in the beginning, the world was visited from the firmament by something called LIFE, which supplied itself with an earthly substance and called it "organic form." The "dust" of these living things goes back again into the earth and the Life (ether) goes back into the firmament whence it came. Of that Life our individual souls are segregated; their earthly forms, when they have served their purpose, falling away and the living souls rising into liberty.

"But *thou* shall flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter and the crash of worlds."
[The Soul]—Addison.

"There is a God within us and we have intercourse with heaven. The spirit comes from abodes on high."
—Ovid.

"The soul, once begotten and made an individual, is immortal until its own *perverse will* extinguishes it."
The Perfect Way.

"The soul of man cannot but be immortal by its very essence, being made after the image of God, and is, by essence, a simple spiritual substance, self-subsisting, independent, in its intellectual action, of the body, and having no part of matter in it; not composite but simple. What is so by essence is indestructible and immortal, for it contains within itself nothing which can cause death."—Rev. J. J. Williams.

Too much stress cannot be laid upon these two propositions nor can they be too often repeated. Once

having detached from our philosophy the materialistic absurdity that the mind or soul is the offspring of the body, we are prepared to take the step that the soul continues its corporeal existence by self-defense and desire, as the body-life does, and that its *inherent momentum* carries it across sleep, coma and physical death. This reflex power, both physical and mental—that is, action of the mind and body without apparent will power—is common, though still a mystery. The bodies of men and animals run and perform other apparently intelligent motions after decapitation. Insects do so for days and weeks. Fish swim after having been prepared for cooking. We awaken ourselves at any set moment out of a sound sleep and we at will call up forgotten facts. Memory, alone, is a proof of immortality. Every fact of our physical life points to a re-awakening after the dissolution of the body, if we can establish the existence of an electrical or ethereal body.

ANIMALISM.

It is argued that our animal appetites have no place in the spirit land; that there will not be the mental sensation of hunger and the pleasure of appeasing hunger; that there will be no venereal or corporeal appetites, nor the mental concept and pleasure of their satiety; no sensations of warmth or chill; no sensations of fatigue or rest. Granted. "They neither marry nor are given in marriage." Those mental conditions are in this world mere temporary perceptivities

of the soul. "Flesh and blood cannot inherit the kingdom of heaven," neither can their appetites, which are conditions excited by bodily laws. The soul, disembodied, would have the capacity for bodily excitations should bodily conditions be presented to it there. Soul is general and universal consciousness, and in the spiritual realm it would be perceptible to all external objects of perception there as here. It would be liable to the conditions of anger, revenge, indignation, cupidity, etc., if the corresponding external and bodily causes are presented to it. It will have the same constitution there as here; but the worst, if not all of its temptations and disturbances, will be removed from it there in the removal of the gross body. But because "there is a law in my members warring against the law of my mind," it does not follow that the "members" have an animal soul or will of their own, or will follow the soul into eternity.

In the spirit realm, the animal body being absent, the spirit will there have no bodily reflexions; it will have only ethereal relations, objects and conditions to perceive and to be excited by. There may be ethereally corporeal appetites there of infinitely more refined condition than now, and the soul will be happily occupied with an infinitude of ethereal diversities. In ethereal life there will be no temptation to sin. The death of the body and its conditions that stimulate appetites here does not lop off or reduce the quantity or perceptive range of the soul. Animal appetites are

not in and of the soul, as original faculties, but are temporary excitations of the soul. Consciousness is the only faculty of the soul, and it is a universal faculty that can take cognizance of objectives infinitely. Love, happiness, social feeling, joy and all conditions in heaven, are excited there by outward spiritual relations. If there were no angels, spirits, society, ethereal objects, no God, possibly there might be a consciousness of self only, but it would not be an existence or ego worth having. We can only fall back upon the analogy of this life and say, Outward diversities here make existence a blessing; why should they not exist there? It is just as easy there as here. Even in this world we can realize, temporarily at least, that there can be pure conditions of mind totally disconnected from bodily influences. Those abstract spiritual conditions may be prolonged infinitely here with normal and healthy minds and bodies. That is what is called "Holiness." There is no place in such a mind for carnality. What moral exaltation would there be in a world where there is no flesh at all?

CHAPTER IX.

SPIRITUALITY.

Etheric susceptibilities—Spirit forms—The new heavens and the new earth—Seen through the gates—Instinct and intuition—Deduction and induction—The copula of the resurrection is the persistence of matter and the persistence of mind allied—Hope the cement of the soul—Innate immortality—Individuality.

The real existence of departed spirits and their influence upon us here is not one whit more miraculous or unscientific than our hearing the beloved tones of voice of friends by the long distance telephone; and everything indicates that the two phenomena, electrical and spiritual, are in the same line of natural law.

“The abstract possibility of apparitions must be admitted by everyone who believes in a Deity and his superintending omnipotence. No man can read the Bible or call himself a Christian, without believing that the Deity, to confirm the faith of the Jews, and to overcome and confound the pride of the heathen, wrought in the land among miracles, using either good spirits or fallen angels.”—Walter Scott.

We have recited enough facts and drawn enough scientific analogies to show that a present belief in our

individual life beyond the grave is on a par with our unknown belief only a few years ago in the now fully accomplished facts of the telephone and wireless telegraphy. The latent laws of electricity after thousands of ages of mankind burst suddenly into exposure upon this age as those of spiritualism will do, and one stands as much a marvellous revelation to our clouded intellects as the other. Within our time had a mechanical intuitionist said: "You shall see the time when you can sit at your table and converse with any one within a thousand miles, or all over your city, ordering an opera ticket or a grocer's supply or hear the charming tones of an absent friend or put away upon a shelf a living oration for future ages," the reply would have been: "Oh, crank, give us facts." Not only do we now sit by our fireside and have electricity convey out through storm, under the rivers, through the forests the tones of our dear ones, but through the 'phone we shall see them face to face. Is life *beyond* any more miraculous or unscientific?

There are living animals in the dark, cold bottom of the sea, with instincts as intelligent as ours as to food-getting, self-protection and social enjoyment. Because of these instincts, amounting, possibly, to flashes of apprehension, they may at times discover gradations of life above them toward the glimmering day, and even fancy to themselves the wonderful creatures of the earth's surface. Such a glimpse would be analogous to our own aspirations upward to the

ethereal realm, just as rational and scientific, all being parts of one stupendous whole.

But commercial spiritualism, or "modern spiritualism," so-called, has, as yet, been of no practical use to society. There may be prevailing psychic forces operating upon us and we may not, as yet, have the delicacy of apprehension sufficient to recognize them. Of our absent beloved in the world we suppose that we know really nothing except by the intermediary of post or messenger; and yet all the while we may have some relation to them without knowing how to discover or understand it. It is entirely within scientific analogy to say that there is some bodily radiating influence between us on earth, but we do not feel it. The hand feels no influence in the space between two magnets that attract each other, and yet we know that there is some physical influence passing in that space. So in respect to psychic influence; its cognition by us may be the result of our sensitiveness and development. The difference between the animal and the spiritual, although they are related by law, is so great and extreme that the latter has been called supernatural.

That the spiritual substance is *seen* is sustained in the Bible by the use of the terms "angels" and "spirits." Whether with the eyes or not, it does not matter if the *mind* sees, really and objectively. We cannot see the expansive vapor in a glass engine that is pushing and working until it escapes into the air and is condensed into steam. The force in the brain and

along the nerves of the draft horse might be discovered by sudden condensation, as in exposing it to the air; for no man can yet prove that the nerve fluid is not the very soul, *per se*, whereof the will proceeds.

Chemists can solidify that almost ethereal gas, hydrogen, and all the other elements, and when solidified they are seen and are apparent to the senses, and when dropped on the floor make a sound like ringing steel. Is not the electric spark on the X-ray in vacuum a concentration of ether? And is not the “white light,” so often mentioned in the Bible, the concentration of the spirit essence? There is no difference between the force that propels the trolley car and the force that courses along the nerves of an animal. Both are of the same substance. Our physical senses are made to recognize the physical elements, which, as they refine away, escape physical recognition, but they remain substances.

“Millions of spiritual creatures walk the earth unseen, both when we wake and when we sleep.”—Milton.

“I see no scientific reason for doubting that disembodied spirits affect men both for good and for evil as men affect one another.”—Dr. Lyman S. Abbott.

How can there be an “affect” without contact? And we cannot conceive of anything having contact except substance.

It may be that the extreme difference between spirit matter and physical matter prevents their mutual con-

tact and influence except through bodily organization, thus making the so-called materializations utterly unnatural and unscientific and yet there might be, to a very fine and peculiar sensibility, a spirit-form apparent whether recognized optically or spiritually. There is a wide difference in the acuteness of our physical senses, and we cannot tell where the dividing line is between them and our intuitions. Some have said that all perceptions, all senses, are resolvable into one sense—that of touch; the touch of molecular waves from distant physical objects upon the eye, the waves through the nerves touching upon the sensorium in the brain, and through that the touch of the soul and the consciousness. So may not the soul in the sensorium touch or be touched by objective things directly, through molecular waves, in the air or ether and through the skull, without the intermediation of the eye or any of the common organs of the senses? Are the ordinary senses our only means of perception and contact with the outer world? This psychic substance, both bodied and disembodied, now unknown, may yet be felt and seen as an objective thing when we shall have the proper conditions, sensations and development. The spectroscope is the most delicate instrument devised for the detection of matter. If there is a magnetic stream, may there not be a mind stream, and can some new spectroscope detect that stream? Our perceptions are not alike; there are clairvoyants and mind readers, although coarse in organism, whom

the world has been compelled to recognize, as there are plantation negro mathematicians and musicians of almost supernatural development. We do not see or recognize in any way the powerful element of electricity that surrounds us until it concentrates into the lightning's flash. We do not all see the magnetic current, but some people say they do. Magnetic instruments can be made so delicate as to register the approach of a man's hand at the distance of several inches. May not some human natures be so organized as to register this unseen force with certainty and practicality? May not that cognition produce its subjective impression and image upon the mind? However direct, active and real might be a spirit's contact with us, it might not be able to make any impression upon our dense and encrusted materialism. Many physical facts do not attract our notice because of the dullness and inexperience of our physical senses and of our mental receptivity. Perhaps after a further development we may see souls as objectively and really as we now photograph the unseen stars. We are told by scientists that at a time the world was enveloped all round with a dark mist, and that only a shadowy light reached the surface. At that time, reasoning by analogy, men could have known of the eternal stars and the blue heavens only a little way above. From their actual knowledge of the cooling of the earth they could have reasoned that away back it had been a ball of fire, shining by its own light; that it had been con-

densed from the cosmic gases and that therefore there must be other spheres like it. They could have believed all these things as deductions of science without visually penetrating the thick sheathing of vapor all about them. So it is in spiritual philosophy. When the opaque vapor of our carnal natures shall be cleared away we shall see the splendors of an angelic heaven as we now see the sidereal magnificence. It is no argument worthy an intelligent being that what we cannot see is not. Only ten years before this writing Eliza Lamb Martyn said, "We shall yet send messages without wood or wire." She was then indulged as a romancer. Now we have the common fact. The long distance telephone and the automobiles are near the heavenly conditions where we shall have the "wings of angels." While waiting for the promised meteors there was seen behind the clouds a faint passing tint, scarcely perceptible. We knew there was a full-orbed shining messenger. There have been enough psychic phenomena to say that behind our mental clouds there is much to be revealed, and that when this curtain shall be drawn aside we shall no more be earth worms, but will be face to face with a glorious immortality where suffering shall be relieved, where wrongs shall be righted, where justice shall be done.

This subtle, all-pervasive, etheric contact, upon which all senses and apprehensions travel, will open all knowledge and all bosoms to one another, for all is open to the eye of God. There are no secrets in

final nature. We fancy our isolation as children dissemble. If we are good we shall be known by all to be so. If we are bad at heart no artful practice can conceal it; for the soul radiates by material law; it speaks its honest language like the stars.

But the most horrible, sudden and agonizing calamities overtake individuals and communities without an instant of warning, and the consternation of sudden knowledge of them comes first by the channels of the physical senses. A statesman falls dead at a banquet under circumstances making it a national misfortune, while at that instant his family are in a distant city in enjoyment of social festivities, all unapprised of their bereavement. The surprise of an army; the masked battery; the thief in the night; the stroke of the assassin; the holocaust by fire; none of these are usually made known by any warning to the victims, or after their occurrence, to interested friends. And yet this is not inconsistent with the spirit influences. The attention is always too engrossed with mortality; we are too carnally minded; spiritual laws are not the same as physical laws; they relate to each other, but the relation is a remote one. Animal life is not intended for full spiritual communication. To know these spirit influences there must be, as in sensuous communications, a degree of attention, receptivity and fine impressibility. To feel spirit influences our souls must be thrown open to inviting conditions, as in gentle sleep or the calm solitude; they are the still small

voices. We are not yet angels; it is too early in evolution. The intense, clear memory of a departed friend may be an indication of that friend's presence. There is a great question among the metaphysicians in regard to the origin of our impulses. Are not these spirit voices or influences sometimes the origin?

WOMAN AND SPIRITUALISM.

An educated, cultured, experienced, chastened woman, arrived at the age when the follies of life have lost their allurements, when the flames of all passions have vanished, when her body has ripened away into her soul, content with the present, benignly forgiving the past, and serenely contemplating the Beyond, is truly a spiritual oracle. Educated old men are almost always infirm of temperament or eccentric in some way, with physical complaints or intellectual hobbies. But old women may have the graces of culture with harmlessness. She, more than any other living being, is emancipated from mortality into spirituality. As we see her calmly looking forward to the sunset of life, her face bears the sheen of eternity, her soul is at rest; she poises between this world and the other and the transition is happy. With that clear penetration and unerring judgment does she regard all human relations about her. Unprejudiced and kindly, her heart is susceptible to every touch of sympathy and charity; and to all the occult forces of nature her temperament is

readily sensitive. If there be unseen agencies that warn us of the future, if there be intuitions that know heart secrets, they are found in the core of her judgment. To personal magnetism, to psychic influence, she is as responsive as the thistle down to the breeze.

"The sunset of life gives me mystical lore,
And coming events cast their shadows before."

—Campbell.

When old age has arrived to woman and her physical conditions are wasted and irresponsive to brutal man, when she is in the chimney corner, without power, fame, business education or financial independence, she then by her own fault and our sensuousness, too often becomes a neglected dependent. But with a personal history, a life of intellectual achievement and moral culture, woman becomes in her last days the home's idol as nature intends that she shall be. Her heart is fully compensated for its life of yearning love and sacrifice. Faith and hope illuminate her face, and her final passing becoming the world's sacred example. Refined, intelligent and inspiring, debarred ever from the vocations and avenues of distinction, her movements watched and hampered, her genius discouraged and her ambition confined, deprived of the power to redress her wrongs, woman's life is only imprisonment. The only field for her growing soul is in the great Beyond. She instinctively feels that there she will be emancipated, enfranchised, disenthralled, mated, for .

her soul is too gentle for her environments here. Spiritualism becomes her most consoling study and practice here; it gives her angelic companions whom others do not see. Her faculties in that respect are of a higher order than are the faculties of the man. After love, spiritualism is her philosophy—her life. She is, thus, a safe guide, our leader, our forerunner.

“I gather this—that the spiritual body is real, is tangible, is visible, is human, but that we shall be changed.”
—*The Gates Ajar*.

It is no answer to our proposition of physical touch and action and reaction between our living selves, and between our departed friends to us, that we so many times fail of sensible proof of these things, and that they are so infrequent as to amount to no more than mere coincidences. Absorbed, covered up and enveloped as we are in materialism, it is only natural that the delicacy of spirit essence does not arouse us. Some of us are as coarse as brutes. To be influenced spiritually we must be taken either when off guard, when the mind is balanced finely, and open to this spirit aggressiveness, or when trained to the principle by sorrow, bereavement or moral culture. We are not sensible to the magnetic stream north and south that is passing through us all the time, but if our bodies were full of magnetic needles we would be.

“‘And did the apparition ever return?’ ‘No, although I have often invoked it; but then, perhaps, God accords privileges to the purity of the child, which He refuses to the corruption of the man.’ ”—The Corsican Brothers.

If the so-called materialization of spirits be not real sensible objects, then the visions of them may be subjective impressions of spiritual *objects* that are not visible to the physical eye, but are to the spiritual eye.

“The spirit of the departed dead, I am convinced, have a certain influence over our minds.”—Bishop Bowman.

That most delicate impression that seems, by the faintest interior hint, to restrain one from action in the common affairs of life, that hold-back that seems to be without reason, is our best friend. Obey it; it is the fine poise and voice of nature. Women have it in truth and fact, but they allow themselves to be persuaded by men, contrary to their intuitional counsels. This slightest inclination that we all have felt is one of the deepest mysteries of our existence. Whether it is divinity within, or some guardian angel without, or whether it is sometimes one and sometimes the other, we cannot yet demonstrate. We know that it comes out of the uttermost depths and that we always err when we do not heed it. It is not the bias of coarse prejudice or morbid fear, but it is a refinement of sense. So it is with some memories. A name, or a past idea, is forgotten. The mind searches around at

random to find it, but without success. At once we feel it coming forward out from the distant mists, but yet undefinable and unshapen; and as we stand with abstracted mood and staring eyes we say, "There, I have it," but it recedes again into nothingness. And perhaps this is the way that spirits strive and travail to gain our attention, only to go back again disappointed. Perhaps this delicate poise and abstraction determines the success of spiritualistic mediums and clairvoyants, like Bishop Irving and Charles Foster, who were killed outright by a cerebral straining for far-distant impressions. Perhaps, after all, this is the thin partition that we have to break through to see the spirit land and its inhabitants, because they are every bit as natural and as near as this physical land is. The photographic plate, the spectroscope, and the long distance telephone are pioneers. There are stars now radiating upon the earth and having their chemical influence here that we have not as yet seen, the physical revelation of which awaits only the invention of plate and lens delicate enough. The savage knows naught of the star nor we of the spirit, because neither of us has the proper lens. So may there be gentle spirits shining upon us from the abyss of eternity that we cannot prove until we obtain some mental sensitive plate or spiritual spectroscope.

"A'm ready noo, an' a'll get ma kiss when mither comes; a' wish she wud come, for a'm tired an' wantin' tae sleep.

"Yon's her step . . . an' she's carryin' a licht in her hand; a' see it through the door.

"Mither, a' kent ye wudna forget yir laddie, for ye promised tae come, and a've feenished ma psalm."—*Bonnie Briar Bush.*

The common mind of to-day is confined as to spiritual philosophy within an eggshell that will suddenly shiver some day and will let us behold an ethereal world, all angelic, as certainly and familiarly as we know our own world of barbarians and beasts. Wise and good people have said that they do not believe there ever was a sensible communication from departed spirits with any mortal. If the footfalls of our departed loved ones were as many, though silent, as the snowflakes during our nights of sleep we, in our brute condition, would be as unconscious of them. We are yet planetary.

"Our bodily senses take cognizance of no forms of matter except those which are in a certain degree of condensation. But we reasonably infer the existence of some rarefied and tenuous states of matter. Of some such tenuous state the spiritual body may reasonably be inferred to consist. Then its apparition would become to us a question, not of the existence of such bodies, but of the acuteness of our own perceptive faculties. These faculties, in their normal exercise, are too coarse and blunt; but under that exaltation of their function, which accompanies that shifting of the threshold of consciousness of which I have spoken, they do become adequate to the perception of such tenuous states of matter, so that apparitions, otherwise called ghosts, are seen. As I conceive it, the spiritual body,

soul or ghost—by whichever name you choose to call it—has no material existence whatever in the ordinary sense of the word. That statement raises the whole question of the constitution of matter as distinct from mind. For my own part I think that no absolute distinction is possible. The experiments of such men as Clerk Maxwell, William Crookes, and Professor Tyn-dall have demonstrated the existence of states of matter designated as 'radiant', in which none of the ordinary properties of matter appear."—Dr. Eliot Coues.

"Milton imagined, and put into words his belief, that millions of spiritual creatures walked the earth unseen, when we wake or when we sleep. I believe that this world of those we call the dead is close by us and all around us, and there is a difficulty about that to our imaginations only because we are fools of our eyes and ears. We fancy that we see all there is; while, as a matter of fact, our clear-headed science has taught all those who have cared to find out its truth that it is only the tiniest part of this universe that we ever see or hear—just a little fraction that our senses enable us to explore. It has taught us that the mightiest of all the physical forces of the world are the invisible forces, the intangible forces."—M. J. Savage.

"The form of man's spirit is the human form. . . . This may be seen . . . from the consideration that man is man by virtue of his spirit and not by virtue of his body; and that the spirit is not added to the corporeal form, but that the corporeal form is added to the spirit; for the spirit is clothed with a body according to its own form."—Swedenborg.

"Granting human electricity to exist, why shall not a communication be established like a sort of spiritual Atlantic cable between man and man and between him

and the beings of other spheres and other solar systems?"—Marie Corelli.

The true spiritualist is neither lonely nor misanthropic; he or she always has plenty of company. When we forget that God and our departed friends are near us we become despondent; but there is an unfailing source of companionship to the refined and spiritualized person, which, whether it be in real communion with God and the angels, or imagination, is satisfactory to many wise, good, practical and successful people.

But with the question of the objective and sensuous recognition of the departed spirits—"materialization"—it is not necessary to deal fully here. Scientifically there may be a departed spirit, the form and shape of which we know not, one that may be discerned, felt or realized by the mind of mortals objectively, not by the physical eyes, but by the spiritual eyes; not only subjectively but objectively.

The universal system of etheric telegraphy connects our minds with all things, elevating us in intuitive power like the angelic, as we refine our natures to the self reading point.

Not all of the electric current in a telegraphic or telephonic message goes by its special conductor to its intended receiver. Some of it is inducted into the atmosphere and into other wires so that others can hear and read. So it is in ordinary vision with the molecular wave to the eye from the outside objects. Not all of them go along the optic nerve or other organs of

perception to our inner consciousness or brain sensorium. Part of these molecular waves are inducted directly to the sensorium, not like the exact expressions of the eye or the ear, but by vague influences none the less lawful through the all-pervading medium, and we interpret them in accordance with our fine poise and mental concentration. That is the way in which we interpret each other's souls in spite of our words that are electrically enveloped by the halo of truth as they leave our lips, whether true in themselves or not.

"What little we know we get through the ear or the eye or the nostrils or the taste or the touch; but these angels of God have no physical encasement and they are all senses. A wall five feet thick is not solid to them. Through it they go without disturbing a flake of mortar or a crystal of sand. They are at every place. They are more numerous on the earth than the whole human race; and more than that, there is a guardian angel personally for you. I used to think that that was all fanciful. I said to myself, 'That is a very good theory, but I can't quite believe that it is certain.' From this present study of angology I find it positively stated that every soul has a guardian angel."—T. DeWitt Talmage.

Practical electrical induction sustains this theory. Between two electric concave discs, making a focus midway in space, can be produced a brilliant light. And this has been done by Professor Tesla through a stone wall. If our souls are electric we thus prove their traversing, penetrating and perceptive powers.

ORGANIC DENSITIES.

It is a fallacy, like the fallacy of the "idea" soul, to suppose that even all physiologies, or bodies, are alike in material density. There is a difference in animal bodies of fibre and weight to the cubic inch, a difference in physical specific gravity. If there be organized beings on other planets, Neptune being lighter than water, its people would be correspondingly lighter than we. The same law would prevail on other spheres, planetoids or nebulous centers, to all degrees of subtility, whether fluid, gaseous, ethereal or electrical. If in the nebulous spaces there be intelligent beings they must have forms quite gaseous. The following is an approximate grading of the lightness of men upon our planets, according to the estimated density of those planets, going from the sun. A man would be one-fifth as heavy on Earth as on Mercury, one-tenth as heavy on Jupiter as on Mercury, one-twentieth as heavy on Neptune as on Mercury. If human beings occupy Neptune, they would be nearly six times as light as men on the earth. And if there are planets beyond Neptune, nearly nebulous or gaseous, they would have correspondingly lighter bodies. And so on there might be, from our known analogy, realms requiring volatile or even ethereal bodies. And thus the ethereal spaces will require ethereal bodies. The following gradation of planetary densities is quoted:

"Mercury	19.56
Venus	5.22
Earth	5.66
Mars	5.39
Jupiter	1.68
Saturn	0.36
Uranus	0.69
Neptune	0.97"

"All flesh is not the same flesh; but there is one kind of flesh of man, another flesh of beasts, another of fishes and another of birds; there are also terrestrial bodies and *bodies* celestial."

With the idea that spirit is an "*immaterial* substance," one can hardly have patience to deal at this age of discovery of universal relations of all substances—solid, fluid, gaseous and ethereal. Some writer has said: "Whatever is beyond the reach of our physical senses is immaterial." Whose "physical senses," pray? Some of us are very dull. All of us are advancing in perception; we are progressing in the discovery and the analysis of new elements, and by and by we will consider nothing to be immaterial or supernatural.

"No prejudice of the vulgar can be more unphilosophical than is that which would obstruct for a moment our acquiescence in the belief of a *future transition of human nature with its individuality into a new and more refined corporeal structure.*"—Dr. Isaac Taylor.


Science furnishes a simple analogy to a material heaven that is full of organisms in the well known

chemical rarefactions of all substances and elements, on to infinity. In the great super-physical spaces there are the materials for the formation of everything that we now know. The atmosphere is a simple illustration at hand. It is said, and proved by the physicists, to be "infinitely elastic." There is no such thing as the top of the atmosphere or a distinct and ascertainable line between atmospheric space and non-atmospheric space. As we go toward the center of the earth, which is the center of the atmosphere's attraction and compression, it becomes more dense; as we go from the center it becomes more and more rarefied, onward to the border line of the next sphere's influence. Its constituent atoms of oxygen and nitrogen are the same, but those atoms up there are expanded in size, fitting the corresponding increase in the dimensions of space. So the atoms of the more solid and physical substances, being released from the earth, where all are compressed into corresponding lesser space, all make one perfect amalgam up there which may be ether, not a homogeneous element, perhaps, but a perfect amalgam, in equilibrium, of different elements or laws of differentiation as we see it in the present world. And yet if the elements flux into one homogeneous substance, that, with different motions, would account for this physical universe. Up there the ether may be the atoms themselves released and infinitely expanded, but saving their autonomy. As that ethereal substance recondenses down here, either by gravitation or some

other unknown law, the *unatomized* ether finds its way, inter-atomic, down here.

"The more we learn of the actions which take place in our own and other suns the more probable it becomes that it (the ether) is ordinary matter in an ultra gaseous condition."—J. T. Sprague.

In this view it may be said that those spaces are the most normal location for purely intellectual and spiritual organisms, as physical nature here is constantly at war with them. Our physical evolution is toward the angelic. In the beginning, when the universe was without form, and void, the various elements existed, each distinct, but in a perfect flux until the creative fiat established various centers of attraction which made the atoms as we now find them, combined into the various suns, planets, meteoric masses, with their living organisms; so that, when their purpose is finished, the Almighty's hand shall be taken away and these atoms will diffuse back into their ethereal conditions; and then, no matter having been annihilated, but each atom infinitely rarefied, will still remain, ready for the organizations of forms, angelic and immortal, instead of animal and dissoluble. If the oxygen and nitrogen atoms of the atmosphere expand, intact in the great spaces, so may the atoms of oxygen, hydrogen, carbon and nitrogen, phosphorous and sulphur, which make up the man's body, expand and be ready to make the man again in the rarefied condition. So the material-



ists need not, after all, get so terribly scared of spooks. One good healthy spook is worth a whole lot of decaying old materialists. They do not believe that Elijah or Jesus floated up in the air, but they say that there are millions of living germs floating all about us in the air. If ether makes atoms, atoms make gases, gases make food, why cannot we feed in the ethereal spaces directly as well as here, a spiritual body being suited to spiritual environment?

"How mighty are the kingdoms of the air! How vast they are, how densely populated, how glorious are their destinies, how all-powerful and wise are their inhabitants!"—Marie Corelli.


A MATERIAL HEAVEN.

Are there conscious entities in the next world? If there be they are to have objects of employment and pleasure there. And why cannot a flower, or any seed, draw its nourishment from the rarefied atoms or ether there as it does here? Science tells us that their tissues here are built up from ethereal substances. The scenes of this earth are, by roundabout laws, only vanishing lantern scenes of things that have come from the ether. The discovery of the ether is a great step in theology. It opens heaven's gates to the carnal mind.

"Heaven is the coronation of all exquisite colors, a great orchard of beauty, an infinite garden of divine floriculture. I do not know but that there may be a

material heaven as well as a spiritual heaven. I shall not be at all chagrined if, waking up from the last sleep, I found in the Better Land hyacinths and camellias and violets and pansies."—Dr. T. DeWitt Talmage.

Let us continue and repeat, to fix it in the mind, the interesting and instructive analogy; it is the basic argument of spirituality. As I see that my memory or mental ego inheres practically in the substance of my body, which is the union of the atoms of the various elements, I cannot say that my memory or mental ego will not as naturally inhere in the one parent element—the ether—out of which these various elements have been differentiated, and into which they will become again more perfectly amalgamated. Our best scientists say that there is an ether. None can say that it does not contain, in a rarefied state, all physical elements and the atoms of the constituent elements of our bodies; namely, oxygen, carbon, hydrogen, nitrogen, phosphorus and sulphur. Neither can they say that there will not be a living sentient organism of those same elements, rarefied and expanded in the realms remote from the physical spheres. It would *more naturally* seem that as physical organisms here are perishable here—that is to say, dissolvable—the ether which is not perishable could contain mind, which has a persistent character. The persistence of hope and the persistence of matter fit each other. So, scientifically speaking, there is no absurdity in claiming a spiritual body "raised;" which is only a physical body rarefied.



If the air atoms infinitely expand, so may also the atoms of our physical bodies expand into the amalgamated ether and there form organisms as well as here. So, after all, the question of a spiritual body comes within the ordinary and simple law of physical rarefaction or metamorphosis. It takes myriads of atoms of the six elements here to make up a man; so there it may take only one atom of each of the six elements to make an angel. We shall need the different elements there for individual bodily recognition. It would seem to be more natural there, because the source of life is there. Organized beings of an ethereal electrical nature would meet our aspirations more than we, confined as we are in our "muddy investiture." What was the necessity of physical life at all?

"These things which we call elements are not of unchanging duration. The earth, dissolving, distills into flowing water, the water, too, co-operating, departs into the breezes of the air; its weight being removed again, the most subtle air shoots upwards into the fires of the ether on high. Thence do they return back again and the same order is unravelled. In this universe, so vast, nothing perishes, but it varies and changes its appearance; and for a thing to begin to be something different from which it was before is called 'being born'; and to cease to be the same thing is called 'dying.' One born of the blood of Inlus shall make it the mistress of the world. After the earth shall have enjoyed his presence, the *ethereal* shall gain him again and heaven shall be his destination."—Ovid's *Metamorphoses*, XV, 2 and 3.

Aristotle described soul as "The first form of an organized body that has life." How can he give "form" and "body" to an idea? When Christ was seen by his disciples walking on the water it is said that they were sore afraid because they had seen a "spirit." How could a "spirit" be seen if it was only an idea or a consciousness and not a substance?

A LOOK INTO ETERNITY.

"Before the last breath is drawn, celestial visions may be granted to dying saints. On no other principle can the transported looks, triumph, language and direct intelligent address with which godly persons have left this world be interpreted."—Dr. John McFarlan.

Our limits will not permit the narration of the many beautiful facts of this kind having occurred within this orthodox minister's experience.

An humble mother said that when her babe died it "Looked as if it saw something." The materialist cannot prove that it did not, with all their talk of "reflex molecular impression" and "subjectivities," or the "stimulus of carbonic acid gas in the lungs," etc. The belief of the mother, the eye-witness, is quite as rational as the belief of the physicists who are not there. What has a babe six months old ever seen here to give its countenance the expression of seeing an angel or to give it reflex impressions? The vision may have been an inherited impression, but those impressions of the babe, and of the adult, dying, are too perfect and in-

tense to be from vague heredities. The dying mind may construct beauties; our dreams may enwrap us in scenes of delight; and there may be imparted to the nerve organization of the infant reflex emotions of the parents. But after all that is considered, there come in the dying hours, as witnessed by many, and in our own negative and passive states of mind, new visions too heavenly and unspeakably beautiful to bear any relation to any human experience or to any family history.

The *Colorado Republic* speaks of a little child two and a half years old, who daily made exclamations about seeing its little sister and its grandmother who had died.

The *New York Tribune*, in July, 1883, contains an account of two ladies in Louisville who were intimate friends but separated at some distance, dying at the same time, and each one expressing her conviction that the other was dying.

[From a Lecture by the Reverend J. Cooke:]

"Louisa May Alcott, watching with her mother by the deathbed of a dearly loved sister, says, when the end came she distinctly saw a delicate mist rising from the dead body. Her mother, too, saw this strange thing. When the mother asked the physician about it he said, 'You saw life departing visibly from the physical form.' This was at Concord, you will remember, where there is no superstition.

"Professor Hitchcock says that he was present at the bedside of a dying friend. The eyes closed; the breath

ceased; he was dead. Suddenly the eyes opened, light came back to them, then a look of surprise, admiration, inexpressible bliss; then suddenly passed away.

“Doctor Oliver Wendell Holmes, in the preface to a book on visions, with all a scientist’s conservatism, says that his friend Dr. Clarke said that once while watching by a deathbed the impression was conveyed to him that ‘*something*’—that is the word he used—passed from the body into space.”

[From Sir Walter Scott:]

“The general, or it may be termed, the universal belief of the inhabitants of the earth, in the existence of spirits, separated from the incumbrances and incapacities of the body, is grounded on the consciousness of divinity that speaks in our bosoms and demonstrates to all men, except the few who are hardened to the celestial voice, that there is within us a portion of the divine *substance* which is not subject to the law of death and dissolution. . . . The conviction that such an indestructible *essence* exists must infer the existence of many millions of spirits who have not been annihilated, though they may have become invisible to mortals who still hear, see and perceive only by means of the imperfect organs of humanity.”

Thus, taking the sensitiveness of the human mind and presuming its electric nature, we can comprehend clairvoyance, mind reading, etc., however much those phenomena have been depopularized, and we can also, from the many social phenomena that we accept, reason out that the body of the mind is electric. And if the mind be ethereal or electric and lives after bodily dissolution, we can easily comprehend the electric influence of the departed over us when we open our-

selves sympathetically to them, and that they may be literally our guardian angels. If the mind uses electricity as its immediate agent, a theory now generally accepted, then the ever beautiful and interesting phenomena of the magnet and the glass is worthily illustrative of it.

Philosophy will not attempt to limit the distance of that magnetic power in that hand-magnetized bar, however slight. So if the soul is magnetic or has a magnetic agent, we can infer that its tender and invisible agencies work upon us; and although we may at times be unconscious of them, we cannot deny their ultimate power. Though they may touch us with yearning and affection, they may find no response from our too conscious mortality. The fault is with us, not with the spirits.

“There are seasons when the soul seems to recognize the presence of and hold communion with the departed. Who shall say that at such times there is not a real communion between the living and the dead?”—
Bishop D. W. Clarke.

“They err who tell us that the spirit, unclothed
And from its mortal tabernacle loosed,
Has neither lineament of countenance
Nor limit of ethereal mould nor form
Of spiritual substance. . . .
The angels are but spirits, a flame of fire
And subtle as the viewless winds of heaven;
Yet they are to each other visible,
And beautiful with those original forms
That crowned the morn of their nativity.”

—Bickersteth.

If they are "forms" they cannot escape the analysis of our science.

"Professor Broferio, who took the 10,000 franc prize offered by the Italian Government for the best scientific article, said that the 'easiest and most probable way to account for the phenomena (spiritual) collectively was to call them the work of spirits.' "—Baltimore Sun

SPIRITUALISM IS ABNORMAL.

Even were it logically and scientifically true and clearly apparent that disembodied ethereal spirits exist all about us, yet it would be a wise provision of nature if we were denied familiarity with them, else we would be too indifferent to this life, its duties and its full animal evolution. This is the supernatural that theologians demand. One thing at a time and contentment with the course of nature. Could we see our dear departed walking by our side, or look across to the Shining Shore, we would be apt to become slothful in our planetary relations. We should not encourage premature spiritual development any more than we should hasten old age. The pursuit of spiritualism is an unhealthy business. It diminishes our interest in every other subject.

The more susceptible a soul becomes the more it seems to let go of mortality and to weaken the fleshly link. The penalty for this advance into the future is a loss of physical and secular energy. Spiritualists are advanced scouts and explorers for mankind and they

have to take the usual consequences. But in proportion to our true spiritual faith we are prepared to meet death, to meet it for ourselves or our beloved with smiling tranquillity, knowing that the dissolution of the body is only a change of condition, not an extinction.

In the intimate personal relations of life we could not know one another as we do, to a certainty, without this sure means of magnetic induction. We know that our conjugal partner is true, our servant is honest, our business associates are not robbers in disguise. Our souls have actually touched theirs. This ether penetrates every heart, every prison cell, every cavern of the sea, every nook and recess of the land, and vibrates back their messages to those who are refined enough to read.

INSTINCT AND INTUITION.

As electrical induction goes directly through space without any circumscribed conductor, so may the consciousness come directly in contact with the objective universe, mental and physical. This would account for instinct and intuition in many of their phenomena. The uncarnated angels know things by direct spiritual cognition or touch. All of our five senses are only contributory to the one eye of the soul which is like a ball-mirror that, theoretically, reflects the whole universe. We cognize, within our limitations, as God does. The soul *feels* its knowledge. By sympathy and the

etheric medium every soul has contact with everything else, spiritual and material. It is a certain law, as yet undeveloped and not understood; and great success in life will come from the art of so balancing and purifying the mind as to detect the still small voice. The most sensitive photographic plate will receive an impress from stars as yet unknown to science or to the best lenses. Photography can receive impress from objects through another opaque body. So every soul has its X-ray. The scientific method so-called is not the only avenue of progress in knowledge and science. The present reaction from the deductive method to the inductive has become a sort of weak fad. There is snobbery, pretence and "bluff" even among scientists; all men are liars—without any exception. The ambition, vanity and straining for effect among professional men is amusing. We are born with mental knowledge as we are born with physical traits. In our study both induction and deduction should be preserved in reciprocal balance. "Science has its imagination." "Intuition is the headlight of science." Induction, which is establishing general principles from facts is called reasoning upward. Deduction, which is supposing facts from our internal knowledge of first principles, either inherited or received directly from God and the spirits, is called reasoning downward. This is intuition. Deduction is the habit of superior minds, born geniuses. Induction is the world's tottering forward, like the child, holding upon the chairs

and the walls. Newton guessed a good deal, and guessed rightly. Intuitive knowledge is the storage in the heart of all time. Intuition is a flashlight; science is an inch worm.

“Newton’s prudence in avoiding experiments was due simply to the clearness of his intuitions.”—Alton D. Adams.

CHAPTER X.

“THERE IS A SPIRITUAL BODY.”

Thou God seest me—Prayer is spiritual breathing—Funeral reforms—The soul is tangible—God around us like an atmosphere—An ideal soul for all—Soul hygiene—Daily manna in the concrete—The prophecy of the heart.

From the foregoing chapters we have concluded that recognizing a spiritual body as a material substance is the sum of all human philosophy and interests. Those who have attained to that understanding have triumphed over all human problems and difficulties, have found the philosopher's stone, and have placed the pleasures, the other achievements and knowledge of the earth in the realms of minor considerations. Besides being a rational religion it will be found a practical aid in life. It enables one to detect abnormal social infections and to evade them; to gauge the weapons before invisible and unknown, striking at the soul and character, and to either parry or encounter them; to know secret human vampires and to shun or destroy them. We have the powers of discretion, isolation and defense. We may not be able to compete with a stronger nature, but we can hide and flee. If we cannot cope with Napoleons and Cæsars, we can de-

cline their company; and we can apply this philosophy in holding our affinities to our souls "with hooks of steel." With it we have nurtured our children. Our sustaining sympathy has kept them with us as we have walked with them down into the valley of the shadow and back.

Adopting this belief that the soul is a separate substantial organism and one that operates by material law, one will find it grow upon him and it will be illustrated and confirmed at every step of life. It will do him no harm; nothing but good. It will explain to him mysterious social influences, and will enable him day by day to strengthen his will as he does his physical frame, and it will open up wondrous fields of life, power and satisfaction. Above all he can stand with self-poise in the madness of the multitude whose passions are stirred by the slightest germ of psychic effervescence, and he can measure himself against crowding impulses and domineering wills all about him. It is a direct means of strengthening the soul by recognizing it in the category of *tangible* things. The ever-present recognition of the soul-body within our physical body, not subject wholly to physical appetites or mere animal faculties, strengthens the moral sense and character. By regarding the soul as a real thing, belonging to concrete science, we make it a practical and scientific or artistic subject of never-ending improvement. A great soul cannot be made through vice, crime, and violation of simple nature. Virtue,

temperance, rest, peace, fresh air, labor, a rational life even without high education, will make magnetic power or *quantity* and fibre of soul substance. The soul is not a being of supernatural extension or limitless capacity for draughts of service; it is a material creature; it needs to be fed, conserved and protected like the body.

And this philosophy relates also to man's spiritual and moral good. The doctrine of a *material* and present God gives us a natural religion and expounds our former faith; it is a real connecting link between earth and heaven, between moral law and physical law. God about us, in our presence, not somewhere else, is a stronger influence than a conjectured God. The plant needs the *actual* contact of the sunshine, not the mere possession of a theory about sunshine. Man needs a God that can assimilate with him; needs the bodily presence of God as he needs the bodily presence of a friend. One can hardly, if this reasoning has taken hold of his mind, escape a comforting and abiding spiritual code as well as an increased faith in Revelation. God's presence is as real and tangible to the true spiritualist as a sun bath is to the atheist; it is the highest form of religion.

"The spirit of God is the Holy Ghost, and the Holy Ghost fills the whole world. There is no place where He is not, because, being God, He is boundless and omnipresent."—Cardinal Manning.

Does the Cardinal mean that the *idea* of God fills the whole world? How can an idea "fill" anything or have any space or locality, except as it is allied to matter?

"The inward man may be renewed day by day; and it is not strictly a natural process, but he is brought in spiritual contact with God that supplies a renewal, a freshness, a perennial youth. God is around me like an atmosphere."—Dr. R. R. Meredith.

✓ "God with us"—not as a conjecture or metaphor, but as a concrete fact—is the only basis of true religion. Recognizing Him as a surrounding and penetrating ether will compel one to live as though walking hand in hand with the most exalted human personage. Strike a drop of quicksilver; you shall see that, by the presence of God's will, it instantly flies into lesser perfect spheres like those of the heavens, showing God is there. Dr. Edward Beecher, in the ripeness of his ninetieth year, prayed, "We know that Thou, O God, art with us, not in general, but personally, and in and about us." But theologians generally have never attempted to say *how* God is in and about us, and therefore people do not believe them. The mere idealism of God and the soul will never foster anything but agnosticism or despairing infidelity. This kind of pantheism is not inconsistent with the personality of God. X

"The physical universe is, without figure of speech, the *body* of God. You see God as plainly as you see your fellow-men, no more and no less."—Rev. John Scudder.

THE COPULA OF IMMORTALITY.

If, according to accepted science, ultimate matter persists eternally, then matter and mind taken together make a continuing individuality by mere volition. The persistence of abstract mind, whether it be a property of matter or independent of it, can be easier comprehended than the persistence of disparate, lifeless matter; in fact the application of the term "persistence" has been borrowed from psychology as applied to physics. Dead matter cannot persist; only mind persists. If philosophers would go a step farther and say the "mentality" of matter instead of the persistence of matter, they would be clearer. The materialists, by discovering the immortality of matter, have supplied the spiritualist with partial proof as to the immortality of the soul. The animal body dissolves, separates, because it is composite; *but the ether being ultimate, primitive, homogeneous and elementally persistent, and its occupancy of the body being anatomically demonstrated as the nerve fluid, with its connections, it can be cohered and continued as an individual mass after the dispersion of the body, by the volition of the mind that inhabits that ether, as is in and of it by nature.* Do our infants and idiots who are without hope or positive morality persist? Probably not unless by reflex heredity, or from the sustaining power of our love and sympathy that follow them. But whether they persist or not is not necessary to be

considered in this argument. The fittest probably survive in the Beyond as they do here. Why not? We give up and forget our beloved here; why may we not there? Not all seeds that drop into the earth send up life again.

If, in the next world, life is parallel in all respects to this, no violence would be done to its laws or to our reason. That we on this planet are given certain forms is of an import that is quite as slight as mysterious. That in the future life we may have forms and organs similar to our present ones, or to be organless clouds, or halos of ether, recognizing our individual differentiations by some now unknown law of mental apparency, is also a speculation that does not militate against the above argument of personal persistence after bodily death. We can as easily comprehend a nexus of mentality or consciousness with the ether as we can with the physical material of the body. So, that ether may, after all, be the soul we are looking for, and the body of the Very God. We have been looking for wireless telegraphy six thousand years and only just found it, although it was always ready just at our hand. Mental telegraphy—telepathy—mesmerism was its archetype. In this etheric domain may yet be found the solution of the Resurrection.

As to ourselves, our continuity of form, or organic identity, would seem to depend also upon moral fitness—upon hope, aspiration, joy, love and ambition. With this new material-spiritualism we must live as

though in houses of glass, for there is about us the watch and care of our loved ones. If we could not, when they were in the body, requite them for their love or suffering, we can now so live as to please their more exalted sense. This every-day belief will transform the world into a paradise.

Love is attended by chemical ethereal affinity; it embraces all other faculties. Whom shall we meet in the Beyond to enjoy is the greatest of human aspirations. A human being without desire for companionship, left to remorse, shame, hate, despair, may perhaps commit soul suicide. Existence under normal conditions is a pleasure. All are glad of being born. Holiness, Faith, Hope constitute the natural propulsion and desire to live that carries us across the line from mortality to immortality. But those qualities cannot go forward alone; they must have a material basis to ride with or upon. In one who lives a natural life, that is a life in accordance with God's law, there is by nature a blissful enjoyment of mere being, a love and tenacity of mere existence. If the natural imperishability requires desire *united* to it in sufficient degree to keep the soul-form together, then the degree of desire to live depends upon *inducement* to live. Moral and intellectual energy is necessary to sustain material continuity up to the enduring point. Hope is material and moral energy *alloyed*. Hope joined with the per-

sistence of matter constitute the logical copula of Resurrection.

My loving, consciousness dog, who, I believe, has much mind, and whose fidelity is divine, may become reincarnated or divided around among other animals, and even among men, or may dissipate into the mass of organized mind along with subdivisions of his soul substance; but he will not live again as a dog-ego because he has no hope, no expectation, no desire, no revelation, no reaching forward, no mind beyond the present instant, no moral momentum, no spiritual tenacity, not soul enough to resist the outside destructive influences that beset it, no moral nature by heredity. There is as much difference between the soul of a dog and that of a man as there is between their mouths. What mind the brute has is immediate, and not intended for immortality. But the idiot, lunatic or infant still beloved may have *from heredity* a resur-rective germ, sustained and built up as it is by outside sympathy. The most intelligent animals are confined to a very few perceptions and to a narrow and limited intellectual and moral range that is entirely instinctive. They have a mere dream existence, without guiding judgment or motive, utterly aimless and hopeless, taking no thought for an hour in advance. In heaven there will not be needed the dog-watchfulness nor yet the help of the horse.

HOPE.

Hope is the intense and Godly condition of the soul of man. It lifts us out of the clod; it reaches beyond ephemeral life into futurity; its existence as a faculty demonstrates futurity. Love is spiritual impulse; Hope is spiritual life itself. All our wordly existence is one chain or succession of hopes and expectations. It is to the soul what blood is to the body, or what cohesion is to matter. It becomes a continuous power that carries us across all the breaks of discouragement, of unconsciousness in sleep, coma, or in death. Hope's projecting effect is by a law similar to that which awakens us at any set hour of the night, by pre-determination, like the alarm clock; or to the law by which we can revive at will the consciousness of a past event. It is the instinct of the beyond, of progress, of continuousness, of activity, of motion, of life, of expectancy, the very essence of sentient existence; a proof that life is a blessing. Without it we would, even here stagnate and die. It comes of rational and natural living. It constitutes the main difference between the man and the brute. Human hearts in all grades, in the middle of barbarism, of pauperism and in the slums as well as on the throne, pulsate and reach for something next, something better. Hope keeps the germ of resurrection alive. It comes of innate goodly life and it joins the will for self-preservation. Hope turns sorrow into joy, night into day, dying into liv-

ing; it is a condition of unperturbed life as health is a result of spiritual hygiene. Hope and the moral elements are the cement of the soul's substance that keep the soul from disintegrating, as attraction is the cement that keeps the atoms together. Wanting morality, the soul-substance disperses with every diversity of outward attack, cause and circumstance into a diffused re-incarnation. Without hope, prayer and immortal aspiration, man's individuality is like a bubble upon the sea, ready to snap out and fuse back into the ocean of the soul. Hope is the salt of spiritual and physical life that prevents putrefaction. It is the mainspring of energy. We hope each minute to live during the next.

"Take away hope and you make life worse than cruelty."—Wm. Jennings Bryan.

At each breath we hope and expect to respire again. It is ambition, freshness, animation. In proportion as we have it is there success and courage. It is a revivifying and spiritualizing influence. It preserves the body in this life as it impels the soul forward into the next. Hopeful families remain the longest unbroken; hopeful individuals live the longest. But vice, crime and carnality destroy hope and a desire for resurrection. It is the one immortal faculty, the dividing line between man and brute.

"For we are saved by Hope."—St. Paul.

"Hope, that makes transparent the veil of the future, that brings pouring into our souls the very glories of eternity."—Dr. Meredith.

"From the voiceless lips of the unreplying dead there comes no word; but in the night of death Hope sees a star."—Col. Robert Ingersoll.

We are led to believe in a future state of happiness as a natural result or sequence of a correct life, not as an arbitrary gift or reward. What we shall have after death will be in the chain of cause and effect, commencing here and continuing there. Nothing is claimed of a future state that is not analogous with what we have now.

"Progressive evolution of the intellect and moral nature is the destiny of individuals; the knowledge, attainments and experience of earth-life forming the basis of spirit-life."—Swedenborg.

There is an involuntary persistence in mind, especially in moral qualities, just the same as there is persistence in matter. A virile ancestry continues through its descendants its mental and moral qualities that ride upon some material medium. In the same way the moral qualities of each individual continue riding upon the material soul and preserving its identity by moral and material persistence across the chasm of physical dissolution.

"We must live as Christ lived here so as to establish the *vital conditions* for rising there.—Whiton.

It is enquired, "What about those who die without hope?" The answer is that the immediateness of hope and virtue just before dissolution is not so essential as a lifelong hope or inherent character; a substantial stock of virility and constitution of spirit, like the virility and constitution of seeds. Roman Catholic theology recognizes this principle in continuing the sympathy of the living across the line with the dead, by prayers to the saints, and in propelling the soul across the boundary of death in the dying moment by the sight and grasp of the crucifix as the last thing and the last thought on earth. This is entirely rational and logical in spiritual philosophy. In the living seed there is a living and a dynamic force; so in soul-seed. Mayhap spiritual resurrection will be prevented, analogously as physical birth may be, by moral gestative feebleness, and souls may fall into the other world still-born and then dissolve. Unless the soul substance is *cohered* by hope and morals, proving a reason for existence, it may dissipate into the cosmos as believed by the Buddhists, who are exhausted by sensualism and thus have no hope.

THERE ARE NO DEAD.

This philosophy helps to solve the mystery of death, to take away its "sting," to dispel its blackness and to make it a portal of attractiveness. There is probably

no loss of consciousness by those who are physically dying, however they may appear to us. There is never any necessary change or decline of this soul from its maximum degree of development during life, on through bodily dissolution, although there may be decline in power of expression. We resurrect instantly upon bodily death.

Our race cannot boast of moral progress, or even of respectable development, while death is regarded with barbaric horror. In this respect our so-called matter-of-fact men and practical men are in the worst plight. With all our boasted civilization there is not to-day in our school curriculums of civilization, any more than in savagery, anything about the only absolutely universal thing about life—bodily death. The Beyond is void except for Revelation or a new philosophy. It is high time that this smart business world were casting about for the *science* of the resurrection, to lead it away from its ultra-materialism. It is unworthy of the race not to have one primary, practical and universal doctrine in respect of our future. Is it not, come to think earnestly about it, astounding that outside of the Bible we have been without even a hope or a suggestion? And how few regard the Bible. But a *delusion* would be better than no belief, for that would set up a moral system and hold the world to a sense of good order and responsibility. Without the moral influence of a future life society would rot. Old men who are “kings of finance” and “props” in the business centers continue

in their counting rooms treading the wheel of business and materialism to the last to shut out from their sight the gates of the tomb or to brace themselves against its fancied chill. If they want to "keep busy in order to live" they might "go about doing good;" or study spirituality instead of aggrandizing money. We know that death is inevitable; then why not recognize it as a familiar, pleasant and welcome number in the programme of our existence? Why object to death any more than to birth? Both are steps in the order of progress. Why is not its philosophy as elemental in our common schools as any other science? Why is not old age regarded as a tranquil sunset and an approach to a welcome rest?

"All his prospects brightening to the last,
His Heaven commences ere the world be past."

And why, likewise, is not death regarded, not as the sum of all calamities, but as a removal to a country villa by an ambitious family, or a retirement from business by a hopeful merchant? Why should not our lives be a practical, joyous and halcyon preparation for those other realms that science tells us cannot be annihilated? The world will come to this philosophy at last. The distance between our here and our hereafter is as thin and as passive as the egg shell through which the bird pecks its own way into the outer world of air, sunshine and pleasure.

SOUL DOMINANT.

In Europe's cathedrals, where the organ is constructed indefinitely into the general architecture, and where the performer is never seen, the symphonies float with religious inspiration mysteriously, from arch to arch, round shrine and altar, through nave and transept, the whole temple of God and the very air seeming one heavenly expression of music. We know that the organ and the church are only wood and metal, the work of men's hands, and that they could not give forth this sentiment of themselves; but we know that near and unseen is the living master of its expression. Should the organ become a wreck, the musician is still there, but he is powerless to stir our feelings or to give proof that he has such powers. Our body becomes shaky, rusty, cracked, a wreck, but the performer is near, unseen, with powers never diminished. What we have estimated as intellectual senility or idiocy or dementia has been only the *retreat* of the mind—its obscuration by bodily decay. As it sinks below the horizon of our sensuous perceptions it is like the setting sun that still continues to shine somewhere. No more shall the strong man say that the soul is dying with the body of the aged and sick than he shall say that his own soul is dying when he lies down upon his couch after the exhaustion of the day's work.

The bitterness of bereavement and of loneliness in

the flesh is dispelled by this belief that keeps our angels near us and the shining shore in sight, without unduly surrendering physical law and the healthfulness of this "temple." When a most loved one is torn from our heart by death, when parent sacrifices a proud son to uphold the nation's flag, how can we reconcile it all? By answering, *There is no death!*

Knowing by science that we can never die, what happy, unconcerned lives we might have here, taking no thought for the morrow and believing that this world is peopled with the souls of our beloved. This reasoning meets the Bible. The psycho-materialist meets the religionist who has arrived at immortal aspiration first by the short cut of FAITH. But our men of "material prosperity," who so patronize us all, are by their example robbing earth of its happiness. They pursue business, only, until they flicker away like a candle end, and it is doubtful if there is enough spiritual carbon in them left to be relit. The stock boards, gold boards and exchanges, with all their comfortable pride and wordly success, are like shaved-headed bedlamites who ought to wear masks for mere shame and guilt. With mercenary frenzy they shriek like lunatics and froth like wild boars; but after 'change they take high places in society. Are not the dissipated fortunes, the deserted mansions, the scattered families and the inevitable death of society's "leaders" sufficient reminders that there is no lasting character in the objects of their desperate contests, their vexa-

tions, weariness and insomnia? Do they not see that they tumble prematurely into their graves, beaten, failures at last? They are blind as brutes to all spiritual law. Then what is success? It is leisure and happiness here and a life BEYOND.

We are not at the top of wisdom and discernment. We shall not be developed to our full capacity until we stand on the earth and look into a spiritual heaven as we have done into the sidereal systems. We shall yet do this and we shall yet know God and the angels as we now know astronomy. As we have in our schools studied and believed in the physical and political geography of the earth, we will yet map out the heavens.

“We are blind to the nearness of the spiritual world. Theology is to blame for this because it has ever been striving for a transcendent method, and a far-off land.”
—Eliza Lamb Martyn.

THE NEW HEAVENS AND THE NEW EARTH.

Dr. Thomas Chalmers of Glasgow, an eminent orthodox authority, in a sermon on “The New Heaven,” records himself as believing in a material heaven; and the following eloquent quotation has a character of science as well as of revelation:

“No, my brethren, the object of the administration we sit under is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day it may

be shaken and broken down from its present arrangements; and with a heat so fervent as to melt its most solid elements, it may be utterly dissolved. And thus may the earth again become 'without form and void,' but without one particle of its substance going into annihilation. Out of the ruins of this second chaos may another earth and another heaven be made, and a new materialism with other aspects of beauty and magnificence emerge from the wreck of this mighty transformation and the world be peopled as before with varieties of material loveliness, and space be again lighted up into a firmament of material splendor. We are now walking on a terrestrial surface not more compact, perhaps, than the one which we shall walk on; and we are now wearing terrestrial bodies not firmer and more solid than the ones we shall hereafter wear. Instead of being transferred to some abode of dimness and mystery, so remote from human experience as to be beyond all human comprehension, we shall walk forever in a land resplendent with those sensible delights and those sensible glories, which we doubt not will lie profusely scattered over the new heavens and the new earth."

When the soul becomes emancipated of its animal habitation it assumes the form of its own spiritual temperament and ideal. In heaven the crooked straighten themselves; the blind see; the deaf hear; the lame walk; the black are made as white as they will want to be. The resurrection of "the" body would resurrect all bodily infirmities, but the resurrection of *a* spiritual form would be a blessing and the realization of the utmost longing of every human soul. The soul's form will be as perfect and plastic as our own ideal can make it, for it will have the same elements there as it has

here. Oh, ye maimed and broken ones of the earth, ye shall be as you wish to be up there. Loosened from the fetters of earthly form, there shall your imagination mould up your own new body of beauty.

“The soul will know neither deformity nor pain.”—Emerson.

“The soul will never grow old.”—Longfellow.

By this philosophy, through plain or aged features we shall see the comely form within; we shall know that father and mother are nearing their eternal youth and that they shall be as handsome there as they are kind and loving here.

As all the earth was perverted, so our bodies were cursed by the sin and fall of Adam. But the soul has struggled always for a better condition. The soul is dominant. Yonder, between his attendants, totters toward his office a citizen ninety-five years old. To the stranger he is inane, senile; but we look backward on that very street to the time when he was its life and power, lithe of limb and bright of eye, and when his voice was felt in the halls of Congress. Talk to him now and the soul and memory are there yet; his mind kindles up in converse but his agent of *expression*—his body—is worn out. So only in appearance is he senile. The partnership between soul and body has ceased to be profitable and dissolution will soon follow. An old sailor once said, on looking at

John Quincy Adams in his old age, "Pity we can't get a new hull for his engine." We have got to come right down to Dr. Chalmer's theory of the new heavens and the new earth or give up any idea of immortality. With this kind of material spiritualism there is no mystery about birth into another world.

Upon witnessing in a tenement house the death of an infant, born of vice, weariness and despair, we inquire by what quantity of spiritual force, hope, expectancy or moral virility that child shall have a successful spiritual birth. It may be that in nature there is an infinitesimally minute germ of resurrection and an ancestral force. The love of the mother and the sympathy of the friends follow the little one in those strong ties of human commiseration and they may nourish it beyond the line of the grave. But if not, *what matter if it sleep?* We know that on earth human loves become seemingly annihilated. But the old pictures of angel hands that come to bear the little one away are not without some basis in rational spirituality. Sympathy will reach farther than the long-distance telephone on earth.

And there is a foretaste of eternity here in that hour of delightful exaltation when we return home from a long voyage or absence. How we are drawn around the earth toward one spot, one little hamlet, one little cottage, one little chair, or crib, or cradle to one little form and soul that is a magnet greater than all the world beside.

INNATE IMMORTALITY.

Against the theory here set forth of the innate power of the soul for self-resurrection, and for continuing moral evolution even unto salvation and immortality, criticism of some Christians will arise. That criticism must be met, reverently but with philosophic consistency and from the Unitarian point of view. There are Christians who believe that dying without accepting the dogmas of the Trinity and Vicarious Redemption will result in personal extinction, while others will admit the continued existence of the infidel, but with his damnation.

“We believe that men who reject Christ as the life-giver will be eternally excluded from life, be no more, be as though they had not been.”—Rev. George Storrs.

This declaration, with God substituted for Christ, would be consistent with an universal religion and with this theory of an innate soul-persistence. But the *morality* of Christianity, which is its essential, differentiates widely from its metaphysical dogmas. The soul has its own moral evolution like all things else, and there would be no suitable environment in the Beyond for continued wickedness. Persistent and extreme iniquity may end in personal dispersion, but that would be progressively and by psychological law, not by arbitration or miracle. But what effect here upon holiness can a mere irrational belief, or mechanical

acquiescence, have in what cannot be comprehended? There are many degrees of apprehension under the word belief, all of which would amount to nothing without the practical *moral* system of Jesus.

“Not every one that saith unto me, Lord, Lord shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven.”

While the *moral* system of Jesus is most perfect, the observation of which will save sinners, the element of *human gratitude* in supposing His death to be a vicarious ransom is, perhaps, the most powerful factor in contrition, conversion and regeneration of the human soul. But there are other roads to God that are more universal and comprehensible, without doubt, mystery, contradictions, scholastic chaff or perpetual and wearisome straining for effect. There are no mystery and supernaturalness in the Sermon on the Mount, the Lord's Prayer, or the Golden Rule, that have made the Christian nations what they are above the rest of the world, but in which there is no hint of sacrifice or trinity. Have not Hebrews, Mahometans, Unitarians, even Pagans, gone to heaven, been the sweetest of companions and the best of citizens? Who dares say nay? Is such a cruel death as that of Jesus a part of the divine love or character, or was the crucifixion simply a murderous impulse, or incident of an undeveloped race? Modern Jews have abandoned brute sacrifice. Jesus did not take away the sins of the

world, for there has been a good deal of sin since; but His example will take it away if it be followed.

If bloody reparation is required by God's law for my sins, why may not I suffer it as well as a proxy suffer it for me? That would be justice. We see that in human law and society easy absolution increases crime. As a lover of moral system and law I do not desire pardon, but prefer to suffer the penalty. There is no law without penalty and no penalty without infliction. Human law has no vicariousness; no compassionate father would inflict such discipline in his family. I make public confession and penance that in an explosive instant of youth I was disrespectful to my mother. It did not change her radiant smile; but nothing can remove my stain and crushing remorse but penitence at her feet in eternity until she lifts me again to her breast as her first born. In the relinquishment of the Trinity and Redemption there need not be abated one jot or tittle of the law or of love for Jesus the great Teacher, Leader, Captain. X

"Master, which is the great commandment in the law? And he said unto them, Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. Thou shalt love thy neighbor as thyself. On these two commandments hang the whole law and the prophets."

This does not require tomes of learned exposition nor metaphysical and rancorous discussion. Taking this Christian doctrine right from the lips of Jesus it con-

stitutes a divine fountain-head that will wash away the errors of early and late bloodthirstiness for His butchery, ferocious and agonizing. What was wrong in the Jews could not have been right in God. The crucifixion was against every principle of gentleness and compassion that we have ever been taught about God's kingdom, as well as man's, and is an entire stultification of the logical faculties that are given to us.

FLESH AND BLOOD.

If Jesus' body had come as miraculously as it went there might have been claimed of it a divinity; but there being no possible secrecy in a birth, as there is concealed a dogma within the secrecy of a conception, He had to be accorded a human origin, through His mother, with all its hereditary sins; and therefore "in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." It is not too plain, nor too soon, to say that these two dead limbs of Christianity—Incarnation and Redemption—galvanized by tradition and childhood's susceptibility, ingraining and growing with human life, will be lopped off in time, leaving Christianity intellectually clear and pure. When we ask, What has Hebraism done for the Jews? What has Brahminism done for the Indians? What has Unitarianism done for the citizen? even What has Idolatry done for the Pagans? we answer,

What Christianity has done for the nations, but through its morals, not its miracles.

“Jesus was the most perfect man that ever lived.”—Dr. R. R. Meredith.

Then He was not God. An animal body cannot personalize a God, even an angel; their economy is naturally incongruous. In all spiritual and divine contemplation the animal body is too repugnant to find a place for divinity. The idea is grotesque, loathsome, sacrilegious. “Flesh and blood cannot inherit the kingdom of heaven.” The animal body is earthy and temporal; divinity is heavenly and eternal. Although the physiology is the chosen way of the Almighty for starting a spirit here to go on of its own internal tenacity and aspiration, beyond bodily existence, as the moth goes on beyond the grub, there is no synchronism between the body and the soul, and only a very temporary and limited sympathy and reliance between them. Never can the decaying, shameful, changing, repulsive carcass be harmonious with the highest human ideas of spiritual and moral refinement or of personal dignity and exaltation, much less divinity or angelic. Even in the modesty of savages the body is hidden. It is a nest and germinator of appetites, of greed, covetousness, fears, revenges, reprisals, disease, decay, offensiveness and death. The soul is eternal, beautiful. The general teachings of Jesus, all second-hand, as He never

wrote a word, do not imply either vicarious reparation or His own divinity.

“I can of mine own self do nothing; as I hear I judge and my judgment is just, because I seek not mine own will but of the Father which sent me. For I have not spoken of myself; but the Father which sent me. He gave me a commandment what I should say.”

✓ And His human despair and doubt He announced, in His last agonies, in the words: “My God, my God, why hast Thou forsaken me?”

We hail the power of His name and crown Him Lord of all, and we keep His commandments without wandering in the metaphysical misunderstandings and misinterpretations that followed His blessed ministry. This would be true catholicity and a universal religion that ALL could accept. And this kind of Christianity does not contravene the soul's evident evolution or the soul as a concrete item of continued existence in the Universe. This is the lifting up of Jesus that will draw ALL men unto Him. In such a Christianity there will be neither persecution nor martyrdom.

Mr. Drummond has remarked: “The spiritual man is no new development of nature, he is a new creation from above.” We may answer that spiritual *mindedness* may be a new creation from above, but the *man* is not new. He is the same old man changed, as a sick man becomes a well man. His soul's modes of mo-

tion have changed. The identity of memory is left, and all the identity of faculty and mental law are there the same as before. Mr. Drummond also uses the analogy of biogenesis as an argument for redemption; that is, because (as he assumes) animal life can come only from preëxisting animal life of the same kind, therefore a spiritual life can come only from a preëxisting spiritual life of Jesus. That could not be unless spiritual life is foreign to human nature. But the soul commences with bodily conception, made in the image of God, and holiness is naturally developed in the human soul. Even admitting a soul may die on earth and be renewed with holiness by God, that can be done directly from God without a personal Mediator, direct from the spirit of God. The doctrine of Mr. Drummond makes a man an ape, sure enough. It is not better than common materialism. What hope has Mr. Drummond for the uncounted millions who never heard of Jesus? An eminent theologian said, "If this church were the world all the Christians could be contained in one pew." What about God's children in other pews? Is there no altruism out of the church? If they are saved without belief, but by moral philosophy, then may we be. Christianity as generally understood has of all religions produced the best results; kept our families together, has brought up our children, but

"To do justice and judgment is more acceptable to the Lord than sacrifice."

The Almighty's methods are by evolution or else the necessity for propitiation of sin would have been forestalled by prevention. But if there must be vicarious atonement it would be by a system universal and comprehensible, not mysterious and limited in time, transit and tongue, invented by an age that knew not the earth was round and continued through superstition that yet shades every finite mind.

INDIVIDUALITY.

In support of this theory of soul-substance it is not necessary to meet every remote question that may arise in metaphysical maundering. When we say that the soul is a circumscribed mass of ethereal substance we are not bound to define *how much* substance, whether it is just the size of an atom or how many angels can dance on the point of a needle. The brain or sensorium of the red ant is as small as the point of a needle, and yet it contains the architectural and civic genius of a wren. Nor when we say that the soul disperses and loses its bodily identity are we bound to say whither its substance has gone and what portions of the mind have accompanied what portions of the substance in its apportionment among other souls? We will assume the analogy of *bodily* life. We know we have here only a quasi-individuality, physically and mentally; we know that the body and mind are always changing while continuing the chain of ego memories

and causations that make up a quasi individuality. We share the feelings and secrets of others, and they do ours, of the past as well as of the present. So in the next world we shall have the same kind of quasi individuality that may be dispersed, even to extinction, or conserved in God, as a wave has an individuality and yet is a part of the sea. Individuality there as well as it is here is a condition of virility. Or, in other words, life there is a matter of will, persistence and health, as it is here. If we do not get too far away from the analogy of this life we shall not plunge into the vexation of mystery. If sin will dissipate the soul, as it ought, of course the Power that breathed into man the "breath of life," the breath of His life, in the first instance, could do it again. The power that can — create can re-create, if it becomes necessary. He can reassemble the portions of the soul body by magnetic and telepathic law—if it becomes necessary. But such far-reaching questions are not to the purpose of this thesis. The immediate question is, "If a man die shall he live again?" Let *eternal* life take care of itself. Moral renovation or galvanization is not re-creation. It can, like an antiseptic, arrest decomposition and restore health, but it does not make a new soul-body. Now this soul entity, if it have wholesomeness to arrive at all in the next world, will there have less hindrance to its evolutionary power, for there it shall have no impediments of the flesh from which all sin springs, but will have only purely mental conditions. (All

chrysalids do not come out of their cocoons ; some fail for lack of vitality within or from assaults from without. The soul may not be projected into the next world at all, or it may survive for a short and feeble existence. The chances are that it will be born into favorable environments and life, if it be born into spiritual life at all. Its best chance is on *this* side of the grave, and here its regime is not a hard one.

As to our individuality we are like the meteors—from everlasting to everlasting, the memories of the great past now being obsessed by phenomena while passing through this world, the attrition of which illuminates for an instant ourselves and the things about us. Some individualities are consumed, being vaporized into the ether, direct, and some fall as stones, having lost their divine or inherent impetus, to be finally dissipated with all matter. The soul also comes from the unlimited realms of God's substance at parental coition and goes back to God's realms as a soul if it have sufficient impetus. That is why in our finer intuitions we reach backward, sideward and forward into knowledge not gained by our limited planetary experience. Or, again, the soul is like a ripple of the ocean of soul, connected with it all but preserving a *qualified individuality* as long as the outward impelling force or inward impetus lasts. When thought and will-power are in the wave it is an eternal thing. Each human individual is only a thought or memory of God, like a detached memory in our own experience which

cannot be brought into the continuous and connected mass of our ego history. Mental and moral development ensure progress, tenacity and immortality. Human souls are so made of the cosmic-etheric-God-substance that they all commingle with one another, and with God, by affinities like gases or liquids. To refined and intuitive minds there can be no secrets, no exclusive knowledge, joy or suffering. Sympathy is the osmosis of society. Wireless telegraphy is a physical archetype of what has been existing all the time in the spiritual realms. This ocean of ether is the grand domain of future discovery, of which electricity is the open door. In it is our immortality.

CHAPTER XI.

"THERE IS A SPIRITUAL BODY."—PAUL.

The Resurrection—The Spiritual X Ray—Etheric Sympathy—Prayer—Etheric Manna—Funerals—Hope.

Resurrection means only the resurrection of the *spiritual* body. The physical body could not be resurrected because it is an indefinable thing; it has no enduring character; it is always shifting; it is never at one instant what it is at another. There is no such thing as "the" body as a fixed quantity. It is like the stream of a river. A resurrection of "the" body would require an epochal principle—a fixed time in its development. When should that be? At the emaciation of old age, at the time of death? Or at what period of life, health and strength? Physiology would not be adapted to ethereal realms. It would have too much specific gravity and it would be unnatural in every way. The body with the rest of physical matter is finally to dissipate. Nothing known to man is so indefinite and unfixed for even an instant of time as the physical body. But the spiritual body is a fixed quantity of unchangeable matter.

Our confidence in a future state should not rest

alone upon what we can persuade our faith into, but rather upon what we can know. Were we satisfied that life once begun may never end; that the decline or death of another person means only our own blindness; that the so-called dead do not leave us, but remain about us; and were we informed of the nature of psychic substance, of its enduring quality, and that in all the physiological changes the final one of bodily death is only a trivial incident in soul history, a mere coat-shedding, then we would live here more rationally and happily. We would worship mammon less and maintain that moral culture and hope that make an enjoyment of mere existence and assure us of a reawakening. The aged shed no tears at parting, or at the death-bed, for they are lifted above that, and they feel by instinct as well as by religion that they will be in sure communication spiritually.

There has nothing yet been found in secular philosophy, or hardly in the faith of theology, that so satisfies the heart's affections like the recognizing of this universal ether as a medium of constant and certain communication between kindred souls, however distant. As we partake in part of the divine form and essence so we partake in degree of the divine omnipresence. Souls that are in tune with each other—keyed alike—exchange and weave their influences when bodily separated. A stroke upon the ocean is felt in all its different bays. So in the infinitude of the soul's susceptibilities it may feel from anywhere

the actions of its kin that are throbbing upon this ocean of ether. This truth has come to us in family separations with a practical satisfaction. We feel satisfactorily the presence of parents or of children after they have left us; and that former agony of animal grief at separation is mollified or removed entirely. This seems not to be the imagination, or a growing dullness, but a clear and strongminded realization of a substantial fact. In the absence of loved ones, we feel streams of real sustenance and sympathy coming back to us that are not a fancy but a practical comfort. As steam, telegraphy and telephony have mollified the heart-breaking anguish of old-time separations, so there is no way to reconcile us with this world's final separations but through the development of scientific spiritualism. That will substitute a real and permanent consolation for all mankind. We can never walk through life with the erect and intelligent bearing of really exalted beings until we shall know that we are safe and that our departed loved ones are yet near us and will be seen when the fleshly cataract shall drop from our eyes.

There could be no conceivable conditions that could make it desirable and satisfactory to live here always, except to young and animal people. Under its very best the body is, to delicate natures, a weakness, a shame and a disgust. The soul, in its modesty, is always trying to rise above it; between the two there is

this is the wrong method. Instead of trying to rise above it, our effort should be to refine it by making its vibrations coincide with the ether.

perpetual war. What satisfaction to the pure there would be in a life without earthy trammels! Wealth and station do not bring content and happiness. The most approved scholarship, the best fortune and the happiest of domestic life all suffer, inevitably, the visitations of sickness, death, loneliness, disappointment, soul-craving, unrestful longing and looking forward, a want unsatisfied and unexplained, and, even though we are fortunate, we have a painful compassion for the suffering always around us. Nuptial vows are broken, family altars are cast down, strangers carry away our loved ones, families separate, parents and children in courts of law swear away each other's characters, homesteads are torn down and finally graveyards are sold and scooped out. All is fleeting. But may not those loves be reunited in the new materialism? Beyond the blindness and passions of earth estranged loves may revive.

Even the pure charms of inanimate nature weary because they give back no substance. We may go around the earth and return home unsatisfied, longing and yearning. But if in that home, however little and plain, there be love and religion—those two golden links between here and eternity—our life is an unending fountain of joy; the cup of our blessings is always full; it is true wealth, because those elements are feeding streams of soul-substance from others, living fountains, forever replenishing our waste. But if there be not love of God and kindred in that home it is a mere

dog kennel or mad house. Mutuality is a support; solitude is decay. The happiest hours of a king in his realms of material splendor are when he is alone with his queen.

It is well to believe that there is somebody or something abiding and true, for nothing within this world is. We want a God and His *eternal* laws and rewards; we want happiness and peace that will stay; we want a sure thing; we want a life without forebodings or separations. Every heart shrieks out with very anguish for permanence.

Believing in the material substance of the soul we can see and feel a tangible life in the skies. The soul when it escapes may stay right here or may traverse the diffused ether which, having composed the very rocks and metals, is more real and abiding than the earth itself and has more objects there to entertain and engage the spiritual faculties. It may not speak to our physical ears nor show itself to our physical eyes, but its laws of magnetic contact and its "still small voice" upon our impulses remain, though we may too often be preoccupied or too animal to heed them. As gently and silently as comes the rose-tinted dawn, our departed friends suffuse us with our first thoughts and thus they guide us. If the soul is electric it has the speed of electricity, and a thought by us may summon to our side in an instant, a friend soul which is a million of miles distant. If we would have our angels minister unto us we should so live in

thought and act that they may. We can accustom ourselves to realize scientifically that there is a real distant land of abiding ambitions, desires, gratifications and social loves. Without this belief we become selfish, tricky, ignoble, animal, and society defeats its own end. The truest lady and gentleman are they who have spiritualistic habits of mind; and nothing in the canons of moral law or of social formalities will give a human being more control over his appetites and manners, or better prolong health and life to and even beyond their constitutional limit, than the consciousness of an independent, superior and detached soul body *within* the animal body that reigns like prince or princess.

“The greatest burden and calamity of the soul is the body from which she cannot disengage herself, but by such a wise use of reason as will wean and separate her from all corporeal passions.”—Plato.

This generation, ennuied with materialism is enquiring, “Is life worth living?” Surely not in itself. It is only worth living as a preparation for a grander life.

The recognition of the surrounding God is the old-fashioned grace. Without it there can be no sure finishing touch to human character. The Godless wise and the Godless good may think, in the flush of health, education, fashion, social standing and prosperity, that they are very proper and nice; they may think that they have the highest degree of family love, personal honor

and civilized development; but they are, at the best, only superior heathen, for their feet are upon the sands. However educated and lovely a woman is she is only a refined barbarian and not safe for man's confidence until clarified by the religion of believing in God's actual presence. Then she becomes pellucid, angelic. And no man is fit to have in his control and protection her delicate mind and body until his savage nature is toned down by a careful and fixed moral philosophy.

Consistently carrying out the theory of direct personal and material contact with the surrounding God brings us to the naturalness and true science of prayer, of communication with God, of face-to-face confidence and its necessary holiness and innocence. With such an adviser our intuitions will lead us right to success, without any stunning or miraculous special providence.

PRAYER IS SPIRITUAL BREATHING.

The presence of a friend requires intercourse. God's presence makes prayer as natural as is the breathing of fresh air. It is the natural, scientific, face-to-face recognition of the pervasive materiality of God. It is the assimilation of God to and in our natures. It will keep the mind serene and sustained in the most harassing and destructive environments. Whenever one has nothing else to do one should go and pray, for prayer is the lungs of the soul. In a military prison with

X hunger, cold, filth, disease, wasting body and mind; locked helplessly in an asylum surrounded by the perishing insane; in a civil prison, consorting with the vile and abandoned; in business trouble or poverty, the constant invocation of and coalescing with this Power that is all about us will keep the temper sweet, the intellect balanced, the hope alive and the will strong; it will keep the body healthy until the hour of deliverance.

“I am continually witnessing the most remarkable instances of answers to prayers. My life is made up of them.”—Spurgeon.

X Those teachers should supplement that moral philosophy by this kind of material philosophy. Then men will believe in it. Proceeding upon the analogies of science we say that nothing will sustain the weary, sick, perishing soul like this inexhaustible sea of spirit essence about us, an essence which is none other than the Holy Ghost, literally flooding the universe with its sunshine. Humanity has no cure. All the plants in the world cannot keep alive an unthrifty plant; it needs the universal air and sunshine. Even human loves and all mortal felicities fail us in the ultimate test. But nobody ever missed restoration and refreshment at this psychic fountain. When this is vouchsafed death is illumined and our path hence to eternity is clear and happy. Even a despairing man, sad, lonely

and a failure in business, within the blank walls of his cheap room, can, *if he will fully surrender*, obtain a sunburst of cheer from this ethereal source that will not only clarify his brain, but will radiate from his face, make him magnetic, infect miraculously all about him and get him a job.

When one feels mean and weak, he can draw nobility from the skies. One look at the blue ether is worth as much as wine; it is magical in banishing any rising sensuality. Go out often and look up to it; drink it in and feast upon it; it nourishes soul and body directly. Old men feeling the decline of physical forces resort to wine; that is the beginning of the end—the last fuel for bodily fires. When men begin to feel this soul vacuity let them go out under the sky and connect with the never failing sea of soul *substance*, and invoke it. It is the one elixir of life; the very fountain of perpetual youth; daily soul manna. This is morals and physics united. We have seen in the home that the most nourishing and grateful food for the old folk is love and sympathy. If they have not that of friends they turn to God. Without prayer to this concrete presence, or at least constant unspoken sympathy with it, man is no more than an intelligent brute and cannot break from confinement into liberty. To devoted friends we are not mute. God is around us and near us or nowhere.

“He restoreth my soul.”—David.

"Buy wine and milk without money and without price."—Isaiah.

The only true stimulus is that of a free will. As we direct the physical energies of God to do our work, as wind and wave, steam and electricity, chemistry and sunshine, so we may direct the spiritual energy of God in upon our own souls to animate and cheer, without stomach stimulus that only sears and torments, leaving, by relapse, a still lower state.

"Prayer impotent? If I dared to think that there was no force in prayer methinks God, after all he has done for me and mine, would strike me dead. Prayer impotent? Why, it is the mightiest force in the universe. Lightning has no speed, the Alpine avalanch no power that can compare with it."—T. DeWitt Talmage.

Physical pleasures cloy, exhaust, and, if lived for themselves, finally destroy. But the last of a true spiritualist is a success. The surest road to even earthly happiness is the disenthralment of physical hampers. No pleasures that come of mortality are abiding. After we have exhausted the world, then what? Are we left with a sickening blank? God and his ethereal universe are inexhaustible subjects that satisfy the soul, that leave no place for ennui.

"As the body is sustained by absorbing nutrition from matter, so the soul is sustained by assimilating the spiritual substance of the Invisible Kingdom. The most

ethereal elements must combine to nourish that consummate plant whose blossom is man's mind. . . . The disembodied soul, as conceived by the Greeks and after them by the Romans, is *material*, but of so thin a substance that it cannot be felt with the hands. It is exhaled with the dying breath or issues through a warrior's wounds."—W. R. Alger.

A man's breath will soon exhaust the fresh air in his room; he needs the great blue dome of heaven for his supply. So, left to his own resources, he soon exhausts his finite moral nature. He needs the illimitable spaces to nourish his soul. The blue ether is, chemically and actually, the parent of the physical and moral universe. Mankind by the habit of looking up to it, craving it, invoking it, absorbing it, *will derive substantial, physical, mental and moral aid from it.*

The following is a wonderfully important statement both from the respectability of the source and because of its explicitness:

"The Right Reverend W. Taylor addressing a congregation at the Simpson M. E. Church in the City of Brooklyn at the Simpson Memorial in 1884, said that he had attended a conference twenty-six years ago at Pittsburg, having visited the bishop who was alarmingly ill, and that the bishop had requested him to have the brethren pray for him. He went to the conference and told the brethren of the desire of the dying brother, and they all knelt down straightway together before the Lord. They had not been on their knees for more than ten minutes when through everyone of them went a divine *shock*, which touched every heart and thrilled

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tion have changed. The identity of memory is left, and all the identity of faculty and mental law are there the same as before. Mr. Drummond also uses the analogy of biogenesis as an argument for redemption; that is, because (as he assumes) animal life can come only from preëxisting animal life of the same kind, therefore a spiritual life can come only from a preëxisting spiritual life of Jesus. That could not be unless spiritual life is foreign to human nature. But the soul commences with bodily conception, made in the image of God, and holiness is naturally developed in the human soul. Even admitting a soul may die on earth and be renewed with holiness by God, that can be done directly from God without a personal Mediator, direct from the spirit of God. The doctrine of Mr. Drummond makes a man an ape, sure enough. It is not better than common materialism. What hope has Mr. Drummond for the uncounted millions who never heard of Jesus? An eminent theologian said, "If this church were the world all the Christians could be contained in one pew." What about God's children in other pews? Is there no altruism out of the church? If they are saved without belief, but by moral philosophy, then may we be. Christianity as generally understood has of all religions produced the best results; kept our families together, has brought up our children, but

"To do justice and judgment is more acceptable to the Lord than sacrifice."

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The Almighty's methods are by evolution or else the necessity for propitiation of sin would have been forestalled by prevention. But if there must be vicarious atonement it would be by a system universal and comprehensible, not mysterious and limited in time, transit and tongue, invented by an age that knew not the earth was round and continued through superstition that yet shades every finite mind.

INDIVIDUALITY.

In support of this theory of soul-substance it is not necessary to meet every remote question that may arise in metaphysical maundering. When we say that the soul is a circumscribed mass of ethereal substance we are not bound to define *how much* substance, whether it is just the size of an atom or how many angels can dance on the point of a needle. The brain or sensorium of the red ant is as small as the point of a needle, and yet it contains the architectural and civic genius of a wren. Nor when we say that the soul disperses and loses its bodily identity are we bound to say whither its substance has gone and what portions of the mind have accompanied what portions of the substance in its apportionment among other souls? We will assume the analogy of *bodily* life. We know we have here only a quasi-individuality, physically and mentally; we know that the body and mind are always changing while continuing the chain of ego memories

and causations that make up a quasi individuality. We share the feelings and secrets of others, and they do ours, of the past as well as of the present. So in the next world we shall have the same kind of quasi individuality that may be dispersed, even to extinction, or conserved in God; as a wave has an individuality and yet is a part of the sea. Individuality there as well as it is here is a condition of virility. Or, in other words, life there is a matter of will, persistence and health, as it is here. If we do not get too far away from the analogy of this life we shall not plunge into the vexation of mystery. If sin will dissipate the soul, as it ought, of course the Power that breathed into man the "breath of life," the breath of His life, in the first instance, could do it again. The power that can create can re-create, if it becomes necessary. He can reassemble the portions of the soul body by magnetic and telepathic law—if it becomes necessary. But such far-reaching questions are not to the purpose of this thesis. The immediate question is, "If a man die shall he live again?" Let *eternal* life take care of itself. Moral renovation or galvanization is not re-creation. It can, like an antiseptic, arrest decomposition and restore health, but it does not make a new soul-body. Now this soul entity, if it have wholesomeness to arrive at all in the next world, will there have less hindrance to its evolutionary power, for there it shall have no impediments of the flesh from which all sin springs, but will have only purely mental conditions. All

chrysalids do not come out of their cocoons; some fail for lack of vitality within or from assaults from without. The soul may not be projected into the next world at all, or it may survive for a short and feeble existence. The chances are that it will be born into favorable environments and life, if it be born into spiritual life at all. Its best chance is on *this* side of the grave, and here its regime is not a hard one.

As to our individuality we are like the meteors—from everlasting to everlasting, the memories of the great past now being obsessed by phenomena while passing through this world, the attrition of which illuminates for an instant ourselves and the things about us. Some individualities are consumed, being vaporized into the ether, direct, and some fall as stones, having lost their divine or inherent impetus, to be finally dissipated with all matter. The soul also comes from the unlimited realms of God's substance at parental coition and goes back to God's realms as a soul if it have sufficient impetus. That is why in our finer intuitions we reach backward, sideward and forward into knowledge not gained by our limited planetary experience. Or, again, the soul is like a ripple of the ocean of soul, connected with it all but preserving a *qualified individuality* as long as the outward impelling force or inward impetus lasts. When thought and will-power are in the wave it is an eternal thing. Each human individual is only a thought or memory of God, like a detached memory in our own experience which

cannot be brought into the continuous and connected mass of our ego history. Mental and moral development ensure progress, tenacity and immortality. Human souls are so made of the cosmic-etheric-God-substance that they all commingle with one another, and with God, by affinities like gases or liquids. To refined and intuitive minds there can be no secrets, no exclusive knowledge, joy or suffering. Sympathy is the osmosis of society. Wireless telegraphy is a physical archetype of what has been existing all the time in the spiritual realms. This ocean of ether is the grand domain of future discovery, of which electricity is the open door. In it is our immortality.

CHAPTER XI.

"THERE IS A SPIRITUAL BODY."—PAUL.

The Resurrection—The Spiritual X Ray—Etheric Sympathy—Prayer—Etheric Manna—Funerals—Hope.

Resurrection means only the resurrection of the *spiritual* body. The physical body could not be resurrected because it is an indefinable thing; it has no enduring character; it is always shifting; it is never at one instant what it is at another. There is no such thing as "the" body as a fixed quantity. It is like the stream of a river. A resurrection of "the" body would require an epochal principle—a fixed time in its development. When should that be? At the emaciation of old age, at the time of death? Or at what period of life, health and strength? Physiology would not be adapted to ethereal realms. It would have too much specific gravity and it would be unnatural in every way. The body with the rest of physical matter is finally to dissipate. Nothing known to man is so indefinite and unfixed for even an instant of time as the physical body. But the spiritual body is a fixed quantity of unchangeable matter.

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"As the body is sustained by absorbing nutrition from matter, so the soul is sustained by assimilating the spiritual *substance* of the Invisible Kingdom. The most

ethereal elements must combine to nourish that consummate plant whose blossom is man's mind. . . . The disembodied soul, as conceived by the Greeks and after them by the Romans, is *material*, but of so thin a substance that it cannot be felt with the hands. It is exhaled with the dying breath or issues through a warrior's wounds."—W. R. Alger.

A man's breath will soon exhaust the fresh air in his room; he needs the great blue dome of heaven for his supply. So, left to his own resources, he soon exhausts his finite moral nature. He needs the illimitable spaces to nourish his soul. The blue ether is, chemically and actually, the parent of the physical and moral universe. Mankind by the habit of looking up to it, craving it, invoking it, absorbing it, *will derive substantial, physical, mental and moral aid from it.*

The following is a wonderfully important statement both from the respectability of the source and because of its explicitness:

"The Right Reverend W. Taylor addressing a congregation at the Simpson M. E. Church in the City of Brooklyn at the Simpson Memorial in 1884, said that he had attended a conference twenty-six years ago at Pittsburg, having visited the bishop who was alarmingly ill, and that the bishop had requested him to have the brethren pray for him. He went to the conference and told the brethren of the desire of the dying brother, and they all knelt down straightway together before the Lord. They had not been on their knees for more than ten minutes when through everyone of them went a divine *shock*, which touched every heart and thrilled

every being, and there came all at once a conviction that their prayers had been heard. All joined in the glad exclamation, 'The Lord hath heard our prayer.' Dr. Bowman, now Bishop Bowman, made a note of the exact moment of the occurrence and we afterwards learned that it was at that very time—while we were yet on our knees praying for his recovery—that the sickness left him. The physician who was attending him, returned after a short absence and he exclaimed, 'Bishop, what has happened?' and the bishop replied that he felt better and that he knew that he was going to get well. The doctor raised his hands and said, 'A miracle, a miracle,' and so it was a miracle."

Every agnostic with good sense and good heart, but who does not rely upon revelation has, after all, found himself but a poor stick to lean upon when he wants to reform. His self-resources do not furnish him with even his own standard of excellence and ambition, nor uphold that prescribed to him. Whatever his conceit and strength be, he desponds at last. But when he can realize scientifically that the Creative Intelligence is a substance all around and penetrating him as a physical fact, a real transubstantiation of the actual body and soul of God into his own, he feels that he has a supply that never runs short.

FUNERALS.

A reasoning spirituality like this, confirmed, will remove that barbarism still lingering with society re-

garding the dead body. Though it is a holy and tender love, too sacred to be disturbed, that watches beside the form once interesting with life and love, it is after all a misapplied devotion that comes of spiritual blindness. It is like remaining at the cage and the cast off feathers and filth when the escaped bird is singing in the trees and in the sunlight. The body surely decays; reason and experience admonish us that we cannot be with it long; in any case we must soon leave it for ever and ever; but with barbaric perversity we embalm it to retard its natural change and in proportion to that art do we illustrate materialism and distance from a true Christian religion. The longer the crepe the shorter the faith. We so cling to the earth and all that is earthly and we so treasure reverently the last scrap of crumbling bones or mass of putridity, while gradually and inevitably the elements are claiming their own, that there is nothing reasonable, scientific, or, in the highest degree, human about it. A clearer intelligence and a higher spiritual development will prompt us, as soon as the soul leaves the body, to turn from the death bed to the life that is now freed, out of pain, happy and probably hovering around us for sympathy; to turn immediately from corruption to incorruption; from mortality to that which has put on immortality. In proportion to our certainty in spirituality we are more resigned to death-bed separations and also more composed and reasonable in our funeral ceremonies. Sacred grief is none

the less human and noble because blinded. In our material education and practices we are loath to give up our loved ones and we stay reverently by all that is visible until the last moment; but a more spiritual training will assuage our grief and open our visions even beyond the grave into the open sunlight of deathless existence. A change in this philosophy will work practical relief to society. Costly funerals are a sad burden to the poor. All burials should belong to the functions of the civil government and should be uniform, alike for rich and poor, high and low, just as any other sanitary regulation. Man and beast instinctively recoil with horror from a corpse as from a reptile and it is only the hardening of the trained class of undertakers that gives us what we are accustomed to call "decent burials." The public exposure of a wasting dead face is absurd and barbarous. Why look upon the ashes after having looked upon the flame? In our narrow views we go with hallowed feelings to the mound that once covered the remains of our beloved. It is a sacred spot and yet it is to us a simple deception, for the body has long since assimilated with nature, and we might as well go to the middle of the sea, where our friends are engulfed, expecting to be near them. But it is a social custom and it shall remain so until we get something better. Probably our emancipated spirit friends witness, with wonder and pity, our acts over the clay they have just left. The time will be when we shall have no more public funerals

over a dead human body than we would over an amputated part of it. Habitual and practical spiritualization of mind, a belief that the disenthralled friend is still with us, will banish our present funeral horrors of sombre black and their place will be taken by a calm religious satisfaction. Now all of our mortuary expressions, although they are loving, befit an infidelity of heart, a society encysted with superstition and a grief that would be natural only to a belief in black annihilation. In the evolution of spirituality and enlightenment, all this will change; from our anguish of the sick room, the aching ankles and brain wrung vigils, our hearts will rise into joy and rest with the spirit just liberated.

And moreover this philosophy will make us brave because it will render us fearless of bodily dissolution. This forms a most joyful, worldly and reasonable religion of hope; a religion without asceticism, without care, a daily nerve poise and source of courage, a life-assurance without premiums. Society will continue to fear death until its spiritual geography is as clearly followed as is our earthly geography, which guides us over land and sea. All human lives have been and will continue to be tragedies until the race is thoroughly spiritualized.


“You know as well as I that death is life, just as our daily or momentarily dying body is none the less alive and ever recruiting new forces of existence. Without death, which is our crepe-like, church--yardy word for

change, for growth, there would be no prolongation of that which we call Life."—Robert Browning.

We may pass to eternity as easily as a child lays his head down on the pillow and seems to wake right up again to find that it is morning. We may as a race evolve into angels without ordinary physical death.

"Behold I show you a mystery. We shall not all sleep, but shall be changed, in a moment, in the twinkling of an eye at the last trump."—Paul.

What imagination can compass the ultimate refinement and rarefaction of the human body. A million years of our present rate of progress in domestic and economic science, in hygiene, dietetics, in labor, in germ-destroying sciences and in pain-saving devices, will produce a mental scope, an elasticity of spirits, a clarified mind and perfect bodily health and refinement equal to our present conception of an angel. Consider in all that, abstention from meat eating and slaughter of the innocents, with an elimination of all wine and rum drinking, uses of tobacco and all sorts of gluttony and intemperance; with universal refinement and virtue; stirpiculture, destruction of all bacterial influences in air and food; recourse to grains and fruit for nutrition and to only the refined distillations for drink and all the legislative evolution to civil peace and order. Possibly then the oxygen and sun's rays and the ether which even now we recognize as our



only source of tissue and which reach us through the roundabout way of vegetable and animal food, will assimilate with the human form directly from the air in the lungs and through the skin by sun baths. "Living on air" and sun rays is quite within the hopes of science. Why may not we as well as the oak. Thus possibly in that millennial time on earth the body will become so refined that its translation into a spirit body may be as natural and as instantaneous as the translation of water into gas by electricity, or as its slower transmutation by evaporation. The decay and translation of the present body is the same change, the same mystery chemically, but by a slower process.

"These bodies which we now wear belong to the lower animals; our minds have already outgrown them and look upon them with contempt. A time will come when science will transform them, by means which we cannot conjecture, and which, even if explained to us; we could not understand—just as the savage cannot understand electricity, magnetism and steam. Diseases will be extirpated, the causes of decay will be removed; immortality will be invented. And then, the earth being small, mankind will migrate into space and will cross the airless Saharas which separate planet from planet and sun from sun."—Winwood Reade.

The survival of the fittest in this life has its corollary in the spiritual world in the extinction of the unfittest. The economies of nature have no place either here or hereafter for dehumanized beings—mere ashen

remains. We see all about us, and can prove by criminal records, multitudes of human forms with no moral sense than the animals of an African jungle. Of what use can they be in eternity? And yet, far down in the depths of moral mystery and psychic law, there may be seeds of revival when they are dishampered of bodily contagion.

“For to be carnally minded is death, but to be spiritually minded is life and peace.”

“In the way of righteousness is life; and in the pathway thereof there is no death.”

One, learning that he has within his organization, a *soul-body* independent and imperishable, begins life anew with a new philosophy, a new dignity and new hopes. He has found the key to animal control, a spur to faltering courage and an emancipation of the will.

There is no study of such rapt interest or profit as this etheric study of the resurrection. Once fixing in the mind this germ of the philosophy that the soul is an elemental substance, then every step and hour of life will give it new proofs and new analogies, and will lead the belief on to a clear open view of immortality and all of its realistic glories. It is asked how shall we control the child or instruct the savage unless we give God a personality and a throne, and a vicarious saviour. The child can be taught to pray to a prin-

ciple or to a cosmic personality. The conscience of the child is fresh from the hand of God and it can realize a moral abstraction as soon as it can realize anything at all. It can grasp the idea of a surrounding inorganic intelligence and power; its instincts are fitted by nature to moral impressions.

"But some man will say *how* are the dead raised up and with what *body* do they come. . . . It is raised a spiritual *body*."—Paul.

Our science supplements Paul's inquiry and answer. There is neither mystery nor miracle in the resurrection. Our spiritual body is an ethereal body made up by the mind's selection and conservation of the same material elements as of the animal body, but in more refinement rarefaction, fitter for the upper realms than for these spheres that are to be dissolved. It is the same spiritual body that struggles, in its hampers, to control the animal body and finally escapes it to go onward into an halcyon existence of freedom, purity, safety, enlightenment and love.

The writer has laid down pen to walk in a city cemetery for quietude, diversion and rest. There were poor and rich, on that public holiday, in the same sacred pilgrimages. The laboring man with a pot of

flowers was wending his way to some lowly grave. A workworn woman with sleeping infant and garden utensils was trudging wearily along in the burning sun on a similar mission. How unselfish and untemperal all this instinctive heart-yearning in the cemeteries for the Beyond. One humble grave, more than all the others, reflected this world of love, bereavement and Hope. Away back, on the side of a wild jungled dell, in the deep shade of a natural thicket, more than a weary mile from the public entrance, had been laid alone the form of a girl of twenty-one. Just enclosing the grave only was a wire-work within which were garden tools and bright, growing flowers, the very language of affectionate ministrations, of God's immediate presence and of our immortality. But most touching of all, telling, it may be, of an humble home of toil, want and discouragement, of the anguish of the sick bed and final parting, was a legend inscribed upon the cheap, weather-beaten head board, embodying faith and prophecy: "*Mamma, God calls me;*" apparently the last words of a beloved daughter ever sounding in the mother's heart. Perhaps they had been alone together in destitution, pain, a gloomy world and sorrow, and the poor fragile girl, handed down as a blessing from heaven for so short a time, was the angel and forerunner of their eternal reunion in the only safe and restful place. Those flowers and that hope are kept fresh day after day and year after year, and the belief by that unschooled mother that

she shall, with sensible realization, clasp again and forever her dear child can no more be torn from her heart than existence itself. Is her belief a folly? Then the creation of the world is a folly and God is left alone with his temporary playthings. Utter who can such blasphemy of the All-wise Genius who miraculously constructed all things and whose present and direct will assists us to our very next mortal breath.

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